Swamiji Iraianban

PREACHING VEDANTA

Swamiji Iraianban has written this book, Preaching Vedanta, in 25 sub-headings. Value of human birth, True Ananda, Meditation, Self-Realization, Renunciation, Paths to salvation, Mind, Power of Words, Love, Kundalini, Yoga, Oneness with God, Guru, Manthras, Self-consciousness, Samathi, Supreme Almighty, Universal University, Experience, Religions and their concepts, Incarnations, Beliefs, Wisdom, Liberation, Devotion, Dharma, Prayer, Originality, Absolute Controller, Universal Brotherhood, Divine Glory, Athmagnana are typically explained with excellent explanations. This human birth is a dispensation and it is not fulfilled by mere food, shelter, producing offsprings and merging with death. Apart from these, there is something which is divine and it should be realized while we are living on this earth and in this book, the author clarifies all ideas through vast illustrations. In his foreword, Swamiji exhorts all to realize the inner Self and thus it is easy to attain liberation from the cycle of births and deaths. This fleshy body will perish but the soul is ever living and it is the Almighty God and He is descending as man and Man has to ascend to the plane of divinity. This is the nuclear rhythm of this book. And this will assist the aspirants to saturate themselves with the ever twinkling glorious light of God. The author should be congratulated because he has dedicated his work to the Universal Motherhood and She is the seeable God to all. On the whole, this book is a fine effort.

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Swamiji Iraianban

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Dedication

This book, "Preaching Vedanta", is dedicated to the Universal Motherhood, the heaven is under the feet of the Holy Motherhood. She is our seeable God and there is no God or Goddess greater than Mother.

She is the Incarnation of Love and Care

She is comparable to none

She is that part in us

Which can never be apart

She is our past, present and future

Idol, inspiration and culture

The more we discover Her

The more we derive from Her

She is a world in Herself

And there is only one word to describe Her: *Mother*

Our humble salutations to that Holy Motherhood.

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Preface

The principle and motto of this 'Preaching Vedanta' is to insist that the highest learning is that by which we should realize our inner Self, and thereby we can attain the Holy Kingdom of God. It is my ardent belief that this book will help the aspirants to know about the Oneness of God and the will-power of human beings. It consists of the deepest wisdom of spirituality and the ideals of the greatest souls and what they stress humanity to achieve by having a human birth. How is it possible to live with full of contentment and remain as a mere witness when we are living in this world, this is the state of the Jeevan-Muktha. This book shows the path to maintain ourselves with and on the plane of our consciousness and our efforts should be the promoters to uplift us to be divine. It is possible only if we are civilized in our thoughts and deeds and thus we can derive a Holy Life. This book is for all the people beyond religions, sects and creeds. It is a lamp full of Divine Light. Let us have a path to attain Liberation.

Om Tat Sat.

Swamiji Iraianban

Preface

The principle and motto of this 'Preaching Vedanta' is to infer that the highest learning is that by which we should realize our inner Self, and thereby we can attain the Holy Kingdom of God. It is my ardent belief that this book will help the aspirants to know about the Oneness of God and the self-power of human beings. It contains of the deepest wisdom of spirituality and the [illegible] of the greatest souls and what they stress basically to believe in having a human birth, how it is possible to live with full of contentment and remain as a mere witness where we are living in this world, this is the state of the Jeevan-Muktha. This [illegible] the path to maintain ourselves with and [illegible] of our consciousness and our efforts should be the barometers to uplift us to be divine. It is possible only if we are civilized in our thoughts and deeds and thus we can derive a Holy Life. This book is for all the people beyond religion, sects and creeds. It is a lamp full of Divine Light. Let us have a path to attain Liberation.

Om Tat Sat

Swamiji [illegible]

1

Human Life

Knowledge of Human Life

Where have we come from and what are we supposed to do? This is the question to which we have to find the sole solution. That is why, this valuable human birth is given to us. On the whole, we belong to the Supreme Bliss, but we are not in such belief because of our absence of mind about our origin. Now it is the time to hold back this Supreme Reality. Nowadays, the whole world is praised to be achieving more and more progress in various aspects, but in which path has it become advancing? Murder, Suicide, Robbery, Quarrelling with each other, Bomb-blasting and Catastrophe in the name of construction are on the full flow in each and every corner. All over the world, there are separations in the name of sects, creeds, religions and wars among countries, hostility among political parties, animosity among races and untoward enmity among classes. People always speak and discuss reformations, but in the name of these performances, they have not succeeded in constructing any kind of good temperament and characterwise activities. We see very much wrecking of husband-wife relationship, non-believing tendency between parents and children, absence of sincerity and obedience towards Ġuru from the students, these cause ultimately selfishness and pride.

In this kind of world, there is only one thing which is very much essential to all of us and that is very much the right kind of understanding about human nature. Here, it is clear that we are lacking such kind of inspiration, that is why, we are in the clutches of these kinds of sufferings. If, at this moment of time, we die, there is no hope that we are going to be born with parsonage with others, there is no surety to lead a life for 1000 years. We are capable of earning several crores of dollars and construct very fine bungalows but it is impossible to live more than 150 years, and we are unable to create an embryo-sac being. If, at this moment, we die, tomorrow at this time, we, the body, will be cremated and turned into ashes. We should bear these, the uncertainty of the life, in our mind, it will make us to get rid of pride, egoism and stone-heartedness. All these are because of not knowing and realizing the greatness which is in the human heart. Each and every one of us imagines that we are false, ordinary, and bony-fleshy material body, that is why, we are born, live and die without any fulfilment. If we try in the right path to look within ourselves, we would realize the content of the supreme divinity which is inhidden source of the whole universe. Today, the most advanced science declares that the human body consists of 108 elements, but this natural truth had been found out and declared by the Indian philosophers in ancient period without modern computers and instruments, but they, the Holy men and women, discovered these by their one-concentration through dedication, determination and the media of meditation. They named the energy within us as the Supreme consciousness, God. We are the part and parcel of this universal consciousness; we are not away from God. If we sow a tamarind seed, we will get only tamarind fruit, not mango. Likewise, we are from God, can never be other than

God. We have been born out of men and women's bodily pleasure with sweet melody, we are here to taste the honey and harmony of the happy moods, which can be had only through the realization of the Self. This inner Bliss alone is the cause and root from which the whole universal things evolve. The whole universal things are all for us and we are from and for the same. To yield and give Bliss to others is the main reason to have salvation through Human birth. But we are not aware of this concept, even though we have come from this Supreme Bliss, we have transmitted and diverted our mode of understanding about our inner nature.

One old verse sings as follows:

> "Oh Man, how did you change? The earth, water, fire, air and other nature have not changed; The sun, moon, stars have not changed; Animals and even trees have not changed, Oh Man, how did you change? What makes you to change?"

Divinity within Man

We become what we think; we believe us as men, women, rich, poor, teachers, professors, priests, soldiers, philosophers and so on, but very few realize the Godliness of their own self to become divine. We classify the whole human beings as young, old, thin, fat, happy, miserable, Russians, Indians, Americans, Arabs, Hindus, Muslims, Jews, Buddhists and Christians. When we analyse the truth, the consciousness within us is one and the same which is ever-divine. Like an actor, we are playing several roles according to the situations seen in the world. If we go penetrating beneath these covers and shields, then we can come to understand and realize the Omnipresence of Godliness. Every human being needs freedom and for that each and every organism is fighting with another. When the power of a human being is transferred towards God, it becomes God. God is in the lower layer, so, God is in each and every nucleolus of the atom of the body and particle and if it is realized through the right path, that is the end to birth and death cycle. Instead of trying to realize the greatness of the spirit, we are spending our life-span in eating, drinking, smoking, fighting and chasing after the sensual pleasures, thinking that they are stable. Except human beings, particularly mankind, all the lively organisms are doing the above-mentioned activities, but mankind alone has the power to utilise them to attain salvation. All the beings reproduce, but mankind alone has the responsibility to look after their offspring until the life ends.

Who is "I"?

We should ask ourselves a question, "If we do not attain our own self, if we do not realize ourselves, if we do not try to taste the nectar of the Supreme Bliss, then what is the use of living for several years on this earth? Dogs, goats also lead life and even trees also live, rocks exist in this world too." If self-realization will not be the motive of our lives, we are considered to be animals and trees and layers of rocks. The human life is to realize the identity and the presence of Godliness. That is why we have to use this valuable human life to realize and attain the Supreme Consciousness. We are identifying ourselves as businessmen, lecturers, clerks, watchmen, doctors and so on. Do we ask ourselves, "Who am I?" "Who created me?" "What is my duty in this world?" We are astonished for a while, and we are just blinking because of not knowing the right answer. Everybody denotes him/her as "I", but we are not trying to find out the exact meaning of "I". Here, the spiritual field laughs at the people because of their ignorance and pride, these are the black covers which shield the human beings not to wake and step towards the realization of the self. If we have not seen our own self, if we have not pierced the clutches of our heart and have not thrown away the egos of our mentality, then what does it naturally benefit if we are a human being, living for a longwhile.

The Value of Human Birth

First of all, we should know the immense value of the human birth, we think that human life is so cheap because we are the responsible persons, i.e., one man and woman's mere bodily union reproduces a male/female child and it leads a material life for some years. This is not the true fact, the human birth is out of Divine will and it is for Divine inspiration. We are doing the action to have a child, but God only has the ability, will and pleasure to give a body. This is to be well known to each and every one of us. We are having the right to sign in our children's progress report as the parental posture; but we are not the creators. The creator of the whole universe is one. He is God. This human birth is yielded to us to assure the Godliness which is presenting in our daily activities. Only after passing and demolishing crores and crores of bodies and forms, we obtain this nature of Divine Body. We will identify the value of this body when we see our own Inner Self, this body is a sanctum sanctorum where God hides in the nature of the Self. To realise this, we must turn within through self-oriented meditation. In this mundane life, we have some partial awareness and the world appears in the waking nature. We do not know what is behind the screen, even though we experience many dreams in our nights. When we are sleeping, we see dreams, in that state, they are believed that they are the truthful ones. After awaking, the present world seems to be stable. So, both worlds cease us. The existence of this world and the dreamy world seem to be real and unreal. Here the spiritual question arises, both of these states are not real, what is the nature of the real state of the human life? This should be found out. Therefore, the spiritual world calls us to proclaim towards Self-realization through meditation. The well-built body of a man and a well-beautified body of a woman will one day lose their nature. It is quite natural and a very well known fact to us. When we are awake, the world of dreams does not exist and when we dream, the waking world does not exist. Therefore, neither can be true. There is another state of nature beyond these states which should be discovered and attained by us, that is the real one which is unchangeable. We just observe only the normal nature of consciousness in which we exist, we are really not ready to have the wisdom of supreme reality. When we analyse our inner nature, we will be fully immersed in our true nature. The dream state is entirely different from our waking state, when we are in deep sleep, we lose our presence of consciousness. But, in meditation, we go even beyond the sleeping stage and involve the state of the Natural Self. That stage is the outstanding foundation of all the states, and it is not temporary and unchanging. If we attain this kind of state, we can experience the truthfulness about ourselves. On the whole, we come to know that we are the pure consciousness. This present outer physical body is nothing but a sheath of the soul, the innermost consciousness. The main purpose of our human life is to realize the nature of this consciousness and its role in our day-to-day life. After realization, there will be only universal love and affection and there will be no more enmity, hatred, egoism and so on. To have betterment of world, we should realize this fact, thereby we can establish universal peace and pleasure. After realizing the Self, we can study others' nature of thoughts and actions. When we know the greatness and preciousness of our soul, we can come to know the same of others. These alone lead us to realize that each and every one of us comes from God Himself as the child and then the lovely vibration can be felt all over this universe. This is the only way to avoid wars and establish a new world of Godliness.

2

Goal of Life

The Mistaken Notion of Happiness

What is the Goal of the Human Life? The answer from the ancient sages is to get rid of the sufferings, pains, agonies and to have the Eternal Bliss. Each and every human being is trying to live happily, but is not knowing how to attain it, what is the way to lead life without miseries? If we think and analyse this in the right way, we will find that we are trying to do everything in order to have mental pleasure and bodily contentment. We wish ecstasy, happiness, love, vigour and enthusiasm by all means. For the sake of joy, we learn, earn and do such things like marriage, love affairs, business, accumulating wealth and taking care of our health and pursuing several skills, exhibiting talents and entertainments. Even when we hurt others, we believe that we will have some kind of happiness. When we thoroughly read the mentality of ourselves, then we come to realize that the happiness that we are searching for can be attained only from and within us. We wish happiness merely by thinking about goodness. So, it is necessary to think and act upon good thoughts. By doing good to, for, at all times and in all circumstances, automatically the everlasting joy will blossom in our life. In this world, there are very rich people, but they also feel unhappy in some respect, they are doing what they think is correct, they do not bother about the pros and cons of their activities. The results of their actions are sorrows and pains. They never put an end to think of the proper way to think to do the right things to attain happiness. We just blame others and quarrel with each other, in this way, we just try to derive happiness. But this is not at all the way to derive Bliss; to gain this, we should overthrow our misunderstanding about the Self, the nation and the time. We believe, "If we could get love from another, we would be happy", "If we had another business or job, we would be happy", "If my wife behaved in such a way, everything will be alright", "If my friend adjusts as I wish, then our companionship will be an excellent one and there is no way to have any kind of sufferings". In these kinds of thoughts, without proper activities, we are passing our lifetime. So, it is quite impossible to attain the Supreme Bliss. We believe that happiness can be derived from what we enjoy as sensual pleasures, so the sensual pleasures in the name of happiness are spoiling and coveting our precious lifespan. When we look at our life with spiritual eyes, in the name of fulfilment of our desires, the desires just pick our life, but happiness never arises and the life comes to an end as death with miseries and troubles. This is the nature of desires, when we are trying to fulfil merely by physical phenomena, we just increase our pain and not happiness, the desires are endless. If we do not content ourselves with full of satisfaction, we never attain Bliss. All the joys derived from the outer world are only impermanent and cannot last, on the whole, without the inner joy of the Self, our worldly joys are nothing but zeros, after tasting the Ambrosia of the inner consciousness, our wealth, our bodily handsomeness and beauty, our possessions will be realized as nothing but mere illusions. So, it is our imperative duty to find out the Bliss of the innermost consciousness and then it is very easy to lead our life in the midst of pain and happiness with steadfastness. A dog cuts and chews a fleshless bone. When it chews, the bone gets stuck into its gums and blood flows. The dog tastes the blood thinking that the blood comes from the bone and it is very delicious to taste. The dog never comes to know that the blood comes from its gums. This is going on happening. Its non-sense does not know that it is tasting its own blood. Like the dog, we are not able to realize that the happiness we derive from this outer world is coming from our inner Self, when we think about the origin of happiness, we can easily find out the inner ever shining Glory of Divineliness. When we eat delicious food fully, we feel some kind of satisfaction for a while, when we embrace somebody, we feel an implicit joy for a moment, when we are praised by others, we are flying in the happiest mood for some time. What is actually happening in these moments really? Our mind is standing still, the nucleus of our innermost consciousness lights such kind of happiness. That is all.

Realizing True Happiness

To experience the everlasting, omnipresent happiness thoroughly, we should turn our intellect in the process of meditation and search for the human nature of happiness which is dwelling in the lowest layer of consciousness. It is simply explained that the Bliss can be attained through meditation, but it seems to be very difficult to apply the same practically. Why? We are not in the depth of belief and we do not have a look within ourselves. If we have deep sleep for some hours, the body is refreshed and it is ready to work hard. In such a way, meditation enriches our mind to refresh the supreme joy by which we can live and die with full of satisfaction. The real deep sleep teaches us that the real source of energy and strength is within us. Likewise, the energetic media of meditation leads to the awakening of the inner Self and it is the way to attain salvation, the Supreme Bliss. In the state of awakening our intellect through meditation will recognise our excellence of nature and the value of the Self. It is the centre point which is beyond happiness and agony, in which we will find nothing but Bliss. This is the natural form and quality of the Self. Attaining this Supreme Blissful state of the Self, this valuable human birth is given to us as a dispensation and thereby the components will respond and acquire the Supreme Bliss. This is the reason for human birth. After reaching this kind of blissful perception, we will be completely changed, the whole world will seem to be transformed to us. Why? The equilibrium of our mentality varies from others and then automatically we prefer solitude, where we taste the nectar of the supreme consciousness in the midst of the disturbances of this mundane world, but they will not affect such knower of the Supreme Bliss. When he is alive, he is beyond all pains and pleasures. He rejoices in God's mighty creation and its marvellous excellences and its nuclear controversyless orbits. He sees the world within him; others cannot identify such kind of people, to know their Holiness and Highness, others should have a subtle eye to understand the angle of approach of those Self realized souls. Their behaviour of worshipping is entirely different because they see God in their own Self and their eating, sleeping, doing activities are nothing but the exhibits of Godliness. They just immerse with the glorious light of the Sun which is brighter than the Solar Sun. So, their faces are so serene and divinely bright. They taste the Ambrosia of the Moon which is present inside them, so they are able to travel to the other worlds of this universe. They know the best knowing of all knowing to be known in God's creations. They are honoured to be the Annonist of God's will. In our life-span, we are deliberately spending hours to see the finest scenery through the eyes, to hear melodies by the ears, to speak about others' excellences through the mouth, to smell pleasing fragrances through the nose, to embrace the beautiful body with our physical body itself and taste various kinds of delicious food varities. By doing these, we believe that some trace of happiness is derived thereon. But when our inner consciousness awakens, it will be found to be delicious and sweet which cannot be described in words. It should be experienced by each and everyone. When we listen to the soul's presence and its glorious notes, we will get the extremity of happiness and that will cure the disease of the physical body. So, it is clear that one would realize the nature of the inner consciousness which is dwelling in each one of us. If one gains the secretion of the soul's melody in the inner spaces, the spiritual nectar will drop down on the tasteful tongue. We are all always fond of very delicious sustenances. To satisfy our mind, we take various kinds of food and drink in the form of dishes; when we taste the divine nectar, we will feel that it is the most delicious and the finest that no outer taste or fragrance will be equal to it. To avoid bodily nasty smell, we use fine perfumes, when we become tired, the body becomes dirty and smells badly. Again, we take bath and put on some perfumes. If we go to the deepest depth of the media of meditation, exquisite fragrances will start to fill our body and mind. These fragrances will be fruitful and sweeter than other mundane perfumes and costumes. When we touch and embrace others, we feel something extraordinary, after awakening the inner energy of the sense, it will play a vital role to have experience of the subtle touch. There is no need to have another person to have the finest experience of embracing or touching. The inner consciousness through meditation yields us with the most delightful sensations, and it will lead us to thorough contentment. Naturally, we wish to keep our body, the surroundings and our circumstances clean and beautiful. To this body, we put powders and creams on the face and throughout the body, spray scents to be more attractive before others. At such a time, the chemicals of these will infect our body too and instead of being beautiful, we become ugly and diseased. Since outer beauty and handsomeness are not permanent; the inner beauty which arises from the inner supreme consciousness never gets old, is unchanged and is never spoiled. When we go forward towards the inner consciousness through meditation rigorously, our body will twinkle with the divine sparkle.

Meditation as the Media

It is the centre point of the ever shining effulgence in Nandanam sahasrara, the Brahmakabala; there is a thin, sparkling dark blue light known as the blue pearl which is otherwise called the Soul. That is the base of the self within us. In other words, we are not the body, we are nothing but the blue light—SOUL. This is preached by the great yogis that "God is within each and every one of us". All things we seek in this mundane world are within us. If there is gain, there will be a loss. If there is some victory, there will be failures. If one is long, another will be short. To joy, the opposite form will be sorrow. To the form which is ANANDA, there is no opposite term. That supreme Ananda is dazzling inside the consciousness of each one of us. It is no use to know this by mere reading of the books and hearing lectures. It is very simple to explain how to swim. But when one comes into the water level, the game of swimming has not much practically educated the person. So, it is emphasised that the presence of the supreme consciousness should be realized through meditation and when it is realized by oneself, it is fruitful, rather than lectures and writings. We can then see the scintillating consciousness which is dwelling within us in the form of Supreme Bliss which cannot be attained by worldly procedures. "We can construct and break temples, churches, mosques but it is impossible to break a human heart, because it is the place where God dwells." The heart of this human being full of good thoughts is the holy seat of the Supreme Bliss, the abode of never ending purified love, that is God. We are here to attain that goal and that is the place where we have to take rest, that is ever divine. Every day we are thinking, imagining ourselves to be doing something to attain peace. It is quite sure that this world is transitory and miserable. Even though it is clear that this world's pleasures are illusory, we are powerfully rushing towards those kinds of pleasures. Why? because of our self-pride and ignorance. Here, the perishable things seem to be permanent to our blank eyes. We are blind though we have eyes, because we are utilising the sensual eyes to see the uncertainty of the worldly things. We are deaf, though we have otic sense, we are not eager to hear the blissful melody of the inner consciousness. Though we have mouth, we simply eat something and speak worthless composition of words, not the valuable *satsang*. So, on the whole, our entire life is getting useless. Then in what way, can we blame God not embracing us and giving us his glorious nectar of divinity. We just come to this world like a traveller, after some time, we go to our starting place, Home. We accumulate so much wealth and have pride because of the richness, we learn something that also gives us pride, when we leave this world, there is nothing that will be taken along with us. When we come to this world, our hands are empty and when we depart from this world, then also, our hands are empty. But, our Dharma alone comes along with us. If we thoroughly watch our life-span, it simply turns to dust. So, it is emphasised that the highest learning is that by which we know God, all else, the sacred books, grammar etc., will only load and puzzle the mind. When time comes, everything will crumble. The world saw great emperors, great leaders but now where are they? There were great saints, annonists and sages. Their inner Self is eternal, which enlightens us to attain eternal salvation. Each and every living being leads a life on this earth, but man is given the supreme sense to realize himself, without making any effort to know his inner consciousness, his life will face only death. So, it is our imperative and primary duty to find out the inner peace when our body is healthy and strong enough and our sensual powers are still in normal function. First, realization of ourselves is essential and then we become masters to show others the path to realize the consciousness of others. Therefore, this is the proper and apt time to contemplate the Self and attain it. We should know that our lifetime is very short, the exact half of our life is gone in sleep, some percentage of our life is spent in our day-to-day life's accumulations of our lively activities. In the midst of these daily rivals, what we spend for finding the inner consciousness is so fine and short. We are not having this precious human birth in this divine world just to fill the stomach, reproduce offspring and die, we should be ready to live and ready to leave with fulfilment of a divinely realized life. This is the root of the human life cycle. There is nothing in this world more precious than the Self. All our feelings, emotions and desires are coming from the Inner Self, on the whole, the self retains everything which is found in this universe. This will be realized when we look within by meditation. When we see, contemplate, meditate on the Self, the Self will manifest before us. By realizing the supreme nature of the Self, we will come to know everything which is present in and beyond this universe. What is Self? It is represented by us as "I". Everyone identifies himself/herself as "I", but it is doubtful whether he/she knows the exact inference of "I". This "I" is the Supreme being, nothing but God. It is added and pronounced as doctor, preacher, engineer, policeman, man, woman, boy, girl and so on.

3

"Sat Chit Ananda"

The Benefits of Meditation

"I" is the sole cause of this whole universe. A tamarid seed is very small in which the map of the mammoth tree's origin and evolution is tapped. If we crack the seed, we find nothing inside, though the seed contains a whole form of the tree with branches, clusters of flowers, seeds and their offsprings with various kinds of roots. Likewise, the Self "I" is within the Self. When we come to realize the factor of the self, we know everything that can be realized about the true nature of the Self, the past, present and future. That is why the saints go on contemplating the Self, meditate on the Self and immerse themselves in the inner consciousness of the Self. The energy of the "I" governs and controls all in the cosmos and it is the same dynamic power which originates all and makes them function within us. So, it is explained that the whole universe is within us and we can find out this truth through meditation. According to the will of this "I", the prana moves in and out, mind thinks and differentiates and the body does as per order of this Self. All the bodily organic systems are relevantly controlled by this Supreme Self. Without Self, nothing more can exist, the Self itself exhibits us beautiful and ugly, at the moment when the Self flies from our body, this valuable body becomes worthless and it will be cremated into ashes. Therefore, it is clearly known that the inner "I" is the supreme essential factor to a vital life in this world. It has the power to differentiate the cosmic and cosmo-cosmic ranges of bodily activities and intellectual proceedings. So, the Self is considered and honoured as the true nature of God. In other words, the Self is God's true nature. Without Self-realization, the mode of worship is no use. The contentment which we derive from worshipping comes from within. Because of this trùth, the realized persons get rid of all rituals and religious modes of worship but they contemplate and meditate on the Self alone immensely. When we realize that everything originates from the inner Self, then the meditation on the Self is meaningful rather than worshipping the idol and the ideals of God's forms and scriptures. God is omnipresent which can be realized through meditation. The omnipresent cosmos is our inner Self. There God dwells. When this is the truth of all, by realizing this fact, it simultaneously makes us divine. This is preaching Vedanta.

Equilibrium of the Intellect

The Self is the innermost treasure of all beings. It is the highly dwelling fundamental of all causes and though it has no special title, no form and colour, it is represented by sages and saints as SATCHITANANDA, which is ever existent, Supreme Consciousness and Divine Bliss all along. *Sat* is nothing but the highly possessed truth which exists in all, at all times and things. If it is not present elsewhere, then it will not be considered as the universal truth; so it has absolute existence. It was in the past, exists in the present and it will be alive in future too. This is the nature of the Eternal Truth. The Self cannot be bounded and it is far away from time, place and things. *Chit* is the supreme consciousness, it is the innermost illuminating power of our being. It gives us to awaken the presence of the supreme almighty God within us and it kindles us to realize this fact by all means. *Chit* glitters the utter reality which exists in all sites, all beings and at all times. Therefore, it is clear that *Chit* is the sappling of the Self and it illumines itself as well as everything else. In other words, the Self which is the root of our human life is nothing but *Chit*, and it is the part and parcel to elevation in the spiritual life. *Ananda* this word alone has no opposite form. If there is failure, then there will be a success. If there is a rise, there will be definitely a setback, if one attains the Supreme Bliss, *Ananda*, he is considered to be the man of intellectuality. *Ananda* can be realized and it cannot be explained, it is an implicit harmony of the soul. The fountain of *Ananda* should be realized through the process of meditation only, that *Ananda* is greater than other pleasures derived from these mundane desires. The happiness from the sensual objects will disappear when the operation of the particular sense fails; but the *Ananda* which is far beyond the senses and the pleasures which can be derived from the senses are nothing but the traces of True *Ananda*. So, it is emphasised that *Ananda* does not depend on any other outward sensual factors. It is thoroughly free from all; it evolves, beyond control and it is evolving from the innermost consciousness of the soul. The nature of the Supreme Bliss is ever new and never gets tired. To experience this supreme *Ananda*, one's mind and intellect should coincide with each other. On this plane, *Ananda* begins to vibrate to every corner of the physical and mental body. Because of the attainment of this *Ananda* and its immense nature, the saints are always in a joyful mood, nothing makes them horrible and they are never disturbed, they are laughing and maintaining their mental equilibrium level on the plane of the Supreme Bliss. Because their *Ananda* is ever in existence and new in nature, they can lead a full-fledged life which makes them to laugh like a child. When we depend on the senses to have happiness, we should permanently seek very new things to have contentment. The fulfilment of desires is not at all the way to attain *Ananda*, the liberation from desires makes us ever joyful and blissful. In the name of new taste, new musical notes, new affection and love, we are searching some happiness in this world. But since the *Ananda* of the Self consciousness is ever different from all, a saint does not get tired of it. His body and intellect experience the plane of contentment altogether. Though we have many friends, neighbours, companions, teachers, one's Self is the most outstanding all-in-all relation which dwells inside us in its full flow of righteousness within the heart. In every being, the Self is present and it operates everything, but it is not easy to all to see and hear the nature of the Self. Why? We are not aware and do not desire to have the media of meditation. The Self is without formal substratum of every being and it is the basis of our entire lives. It is impossible to see it through our naked eyes and it cannot be explained and attained by mere lectures and illustrated books. Today, the world has men of speech in abundance, but it is in need of men of action. Through meditation, Self can be controlled, then it is very easy to attain the supreme nature of the Bliss. Silence is the most powerful language of Bliss. We may be scholars and eminent professors in so many languages, are able to deliver lectures on the topic "Satchitananda", but they never lead us even to the perfect surface of the Supreme *Ananda*. When we eat delicious food, we keep silence, in our sleep, there is an absolute silence. The pleasures of the senses are derived from the plane of silence and the joy can be felt only at the silence level. So, the nature of silence is nothing but *Ananda*, the Self cannot be found through the mind and the senses. It is the root of all our mental and sensual causes. When we want to see the root of a tree, then the soul of the tree will fly from the physical nature of the tree. Therefore it is necessary to have a sketch of *Ananda* only through the attainment of *Ananda*. Meditation has an enormous power which can purify the inner sense of the Self. To emphasise this fact, the great sages particularly emphasised meditation in its proper way for fruitful results. Through meditation, the dwelling Self comes alive: Just by meditating naturally, the Self will manifest before us. So, meditation is the way to attain the Supreme *Sat Chit Ananda* stage of the Supreme Consciousness.

4

Self-Realization—The Goal

Self-Realization

On the whole, if we analyse our efforts which we perform in our life, it is very easy to attain the wisdom of the Self through the media of right approach. Determination, dedication and confidence are the essentials to attain this state. Each and every one of us can have the glittering spot of his own Self through meditation, but, in the midst of the crucial juncture of this world of sustenance, we are not having time periodically to have a sense of meditation. The Self cannot be concealed by any power. It is ever shining and the glory of the Self's light alone makes us to attain itself. The Self, through which we know about the nature of all things and through which the divine love can be experienced, is called the Supreme Truthful Bliss. The soul verily is ever shining through all our senses, though it seems to be without senses, which is the foundation of the senses, though it exists apart from the senses. Though the soul's consciousness is detached from the sensual pleasures, it can experience the qualities of the desires. This is ever existing which is the Self, we have to find out through our human life. The process of meditation makes everyone to elevate to the highest peak of bliss. Even though our Self is ever with us, the intellect of the Self is the finest and rarest of all presentations of God and it should be gradually blessed only through God's grace. After self-realization, sufferings, agonies and pains will come to an end and the soul immerses with the Supreme Bliss, upto this status, the mind, without any interval fires in the furnace of attachment and perversion. It does not stay in a state of equalized plane. It is in the midst of mundane affinities. The supreme joy can be experienced even by a child itself because it is the fountain of divine ambrosia which is divinely oriented. It is interrogated how this supreme bliss can be attained by one who is suffering from hunger and thirst and whether it is possible to realize the oneness of the Self in this present miserable world? The answer is this: One who really is in quest of attaining his glory of the self-consciousness will never be touched by poverty and will not be in thirst of worldly pleasures. If once we realize the Excellence of the supreme consciousness, Self, we will realize that there is nothing greater than the nectar of the Self. So, humanity's main goal is self-realization. It is the dispensation to humanity alone, other beings cannot realize by any way of their own glory because they have no self-consciousness and awareness to have an awakening state of the soul. Therefore, it is clearly emphasised that one's mind is the greatest seat of God. It is only for those who have attained Him within their thoughts and actions.

Self-Realization through Meditation

What is meditation and which way is it to be performed? Fix the mind on the image of the self-consciousness in the mind or on the space between the eyebrows by closing the eyes, try to meditate on one's ideal thoughts, repeat the holy manthra Om or Ishta-manthra or select any formula one likes best. If the mind runs, bring again and again back to the image of the consciousness and rotate the mind from one formula to another and finely fix it on one formula's recognition. Keep the image of Ishta idol before the mind which can be experienced only through the inner eyes. After rigorous practice, the mind will get concentration. Meditation and Samadhi will result eventually. We will have eternal, infinite peace and bliss and immortality. Let us have company with man of satsang, who are devout and virtuous. This is the process of meditation by which the bliss and self-realization can be attained simultaneously. God's grace alone can make us to meditate and realize the existence of Him within us and thereby it will lead to have the highest wisdom of God's Omnipresence. "Is there God?", this question should be answered for our assurance. Today, the world is very much advancing in so many fields of science. But, there is lack of peace and pleasure. In all kinds of sources, man tries to attain some contentment, but those end in failure. The light can be lighted from light only. So, God-realization alone can shower mental peace on mankind and thereby it will lead to have an idea about the origin of the above question "Is there God?" After self-realization, one will get eternal peace and bliss. When we analyse our human body anatomically and physiologically, we can know very well about the existence of God. Modern medical science cannot design the human body but divine will which designs this human body is far cleverer than any designs. We can build rockets but not a single human body. We own a body. Let us think about the greatness illustrating it divinely. This will make our mind still clear through which we can attain a spiritual out-sketch about the presence of God.

5

The Human Body

Composition: A Marvel!

The human body is made up of flesh and bone which contains several gallons of water, some hundred kilos of lime, substance (lead) enough for making 10,000 pencils, phosphorus for making 2,000 matches and iron enough for making 11,367 grams of carbon, 1,626 grams of nitrogen, 3,682 grams of oxygen, 2,716 grams of ash. All these stuffs may cost only about one thousand rupees, but even if we spend ten million crores of dollars, we cannot make a human body. The human body has arisen out of only divine will, is alive for divine power, of divine power and it is only a result of divine grace and it is the greatest dispensation to mankind through which we can experience the Supreme Bliss. The human body cannot be made materialistically but it can be illustrated medically by all means. Mere analysis of the components' nature of the human body only gives us knowledge about medical sciences; if we want to have divine wisdom, we should thoroughly go deep into the construction of the human body. The eminent doctors say that "We dress the wound but God heals it". It proves the skill and nature of man and God. We can cremate a soulless body, but it is quite impossible to make it. Man can think; God alone determines. Everything will be done as he wishes and pleases.

The Perfect Designer

The human body is a characteristic, challengeable one to science and man-power to think about its existence and operations. The human brain is a mass which is untiring, very well governed and protected. Scientists are not able to understand about the activities of brainy remembrance, thinking, feeling and responses. But science accepts the miraculous operation of the brain and it is the centre of all organs and their systems. From this excellence of the human brain, mankind has very fine computers and calculators. But these computors and other electronic instruments have no strength to illustrate the finest operation of the human brain. All these computers and calculators have been made by the fleshy mass, human brain power of mankind and nothing is equal to the human brain and it operates the whole systems without any failure till death. The skull which is shaped more architecturally that even modern engineering is admiring its bony strength and its design. The brain is protected by the skull, this brain makes orders to the systems. The backbone or spinal column is characteristic of our body's rigidity and flexibility. The most difficult action of man is the vertical standing. This spinal column is the sole base of the body and it carries the communications link of the body and the brain. This body grows from a single cell to numerous cells and each is designed to do its function properly. Evolution in human life is an amazing one, greater than anything in the universe. We hope that Charles Darwin's evolution theory has no value unless the body is planned by a mighty designer. The human body's design absolutely needs a planned engineering. That, of course, could have used to slow but steady the progress of evolution with the grace of its designer, God. Skin protects the inner organ systems from heat, cold, diseases and injuries and it radiates heat which comes from the activities of liver, kidneys and heart. The skin holds more heat in cold weather and in warm condition, it lets off more heat through the skin pores. Nowadays, we are all having buildings with air-conditioned systems, but the function of the sweat glands in the skin is considered to be the finest air-conditioning system of God's creation. If a cut happens in the body, the flowing of blood is arrested soon naturally by the process of clotting. It is the masterpiece of design and the challenge to our field of science. Each kidney is designed as a purifying machine. We dig wells. There are many departments and they do variety of analysis upon the underground water for the use of mankind. This is outward science. The natural secretion of water in the mouth, saliva signifies the presence of God's outstanding activity. The saliva digests the food materials to some extent and it is helpful for chewing and swallowing. It clears our mouth and reduces friction around the tongue and teeth. The breathing air is to be filtered from dust. A network of hair inside the nostrils filters the dust from the air and sends the pure air into the passage of the lungs. Thus lungs get pure air which is the main source of our life. So, there is a filtering system which is in operation over all. What a fine operation is going on. Eye is the most important organ of the human body and it is the powerful camera, automatically focusing, adjusting and having a clear vision of the objects. The eyeball is cleaned by the secreted salt water in the eyes itself. This system is admired by all the designers. Two pipes carry excess water down and they clean the nostrils too. This water contains a special chemical substance which destroys bacterial attacks. All these are done perfectly in a compact system also. What a marvellous design to notice! Nail growing, impressions to fold over and grasp an object with other fingers, characteristic nail prints and hand lines seen in the palms are very interesting features of the human body. The sound is heard by the ears and the sound waves travel to the auditory nerves, the ear-drum vibrates and the tiny bones magnify the waves, we hear the sound. Thus we enjoy the performances and entertainments. There are various systems of operations but they are all controlled and governed by a Supreme Being, God. This body is not a permanent one but in the chest region, there is a divine ray which accelerates the whole body which is to be realized through spiritual *sadhanas* and meditation. The belief in God's presence merely builds a solid foundation from which we can derive the Supreme Bliss. Now it is clear that the question "Is there God?" has an answer "Yes". Therefore, God has to be found out by mankind.

Bliss — The Original State

The individual soul believes because of its utter ignorance though it has very vast worldly knowledge of its own, that it is nothing but the body alone, but the Supreme Soul, God alone has the awareness of its omnipresence and omnipotence. This is the difference between the Supreme and the individual. Really, there is no difference of the self and God. The understanding creates a difference. It is because of our ignorance, pride and egoism. After self-realization, this difference vanishes. In a pot, if we take the Ganges water, there will be no fishes, turtles and so on, but in the Ganga river actually men and women bathe, turtles may survive, fishes are also seen, but in our water pot, they are not present. When we pour out the pot-water into the Ganges, then these representations will be automatically gotten by the pot, containing Ganges water.

Similarly, if the individual soul makes a sight into its own inner Self through meditation and intellectual wisdom, it will realize that it is also just like God. Then the soul will be filled with all of God's Supreme nature of peace and equilibrium of solemnity. Through our eminent understanding, we can conclude that we are not these physical bodies, but we are the outstanding stages of Satchitananda. We are the containers of the Divine Being in our entire pores of the body because the inner nectar of the soul is nothing but Divinity. A drop of rain makes the stream flow and transforms it into a river and the rivers make an ocean, then the sea water becomes vaporised, then the drop of rain falls from the ether. Likewise, the individual soul and God are united together and can never be separated. These processes may be explained in a few words, when we come to understand the factor of the oneness of the quality of the individual soul with that of God, the salient importance of Self-realization will have an imperative significance. Worshipping without the awareness of the Self consciousness is useless and it will yield us no kind of elevation. Even though we perform several rituals in the name of Godliness, we are not in the attainment of self-contentment because of this kind of mere worshipping. The mouth seems to be chanting holy manthras, but the mind wanders elsewhere, as it is very important to do whatever the action may be, with full of determination and concentration, we can rejoice in the bliss of the Supreme Almighty. The vedas trumpet that the Enlightenment wholly belongs to mankind, if he is searching with full of confidence and self-reliance. Enlightenment makes oneself blissful, at the same time, his ancestors and offsprings, the whole genealogical race will get eternal salvation. So, the only light is possible and enough to light all individual lights which are covered by the so-called illusory darkness, that is *maya*. In the midst of maya-oriented activities, Enlightenment is always owned by us. But, are we having such certainty that enlightenment is an asset of our whole life? If we believe or not, this is the truth. A better understanding is that the perfect souls, who have already realized the Supreme Being, will lead us to the highest elevation in Spiritual sadhanas. If we have lost our money, we are in search of the money in all ways that we can. After finding the money, we get satisfaction. Likewise, we are in the sense that we have missed our state of Bliss. Therefore, our aim and goal is to get back that natural state of our own bliss. Though we have realised the nature of the Supreme Being and have a sense of our inner Self, we are not having such kind of confidence over us. Then, this is the case, what makes us to have awareness? How do we find the presence of God in us? It is only by rigorous and right sadhanas which should be practised throughout life to maintain the wisdom of our awareness that we have experienced the potentiality of our inner self and the presence of God and His divinely-oriented activities in our day-to-day life. We are having the key to the intellectual lock as our wisdom, but we are not having the awareness whether the door is present or not; in that case, our total efforts in quest of the self become worthless. Are we seeking for Divinity according to our ideas and conclusions, are we searching for God as He is? This puzzle is to be first of all cleared, then the process of sadhanas will give us strength to proceed in the path of self-realization.

Renunciation

Our human life is the best dispensation to us by

God Himself, whatever we see in this universe are the manifestations of Him. So, what is the thing we really own? We own body; in the true sense, it is our wealth, the body is the combination of our parents' semen and ovum. Our wealth, our possessions and even our relations are not really our own earnings. We do not know how to learn to earn and earn to learn. That is why we are not able to come to a conclusion as to what should be offered to God to find Him. It is only by simple renunciation. The universal truth is that God cannot be attained through any activity or techniques or ways. He can be realized only through proper understanding. Without this type of understanding, we become deluded and suffer in all ways. Though we are wealthy, we are tired by diseases and pains. Even though, we are eminent scholars, we are not able to find any contentment of peace. When we truly wish to renounce something, then we should renounce the understanding that nothing belongs to us. Renunciation of egoism and self-pride give us a way to attain Enlightenment and these are the things to give up in the attainment process of self-realization. There is something which is in existence within us to know all, the Holy Atman. Our effort is to understand this conscious energy, God. Because of His existence, we can exist. Otherwise, there is no hope for life. God is the outsketch on which our lives are controlled and governed. Just getting rid of our misunderstanding about our materialistic life's impermanent visual nature will really lead our intellect towards God. What is the screen which is hanging between us and God? Our effortlessness and ignorance. We are always trying to see the outer things through our eyes but we do not want to look at our inner self. Obviously it is not so easy to find out God because He is the seer of everything within us. So, it is clear that God is not at all an object of knowledge and He is the knower of the knowing things, Our manual efforts cannot explain His Supremacy. Is there any possibility to illumine like a natural, ever shining Sun? No. Likewise, God can be realized only through and by His grace and not by any kind of our performances. Our techniques may stand only for some time, it will have some end also. Therefore, our mere practices like literal knowledge, *poojas*, ritual ceremonies cannot possess the power to show us the realm of God. If we have God's incomparable grace through our self-dedication and surrender then we will know His Excellency.

6

"Vairagya"

Characteristics of Vairagya

Vairagya means self-determination and the withholding nature of good temperament both physically and intellectually. The attainment of wisdom of the Self will be fruitful. The realized soul has no raga bhava or vairagya because he has gone far beyond these customs. If he gets a piece of dry bread or a mass of delicious food, he will be in an equalised state of mind and his sadhanas will try to maintain that Divine state. A worldly man will be troubled when he cannot get the so-called right kind of honour and remuneration which he determines the best. If he gets such honour and acceptance from others, he will rejoice. But in the case of a realized soul, he has equanimity that his mind will not run in search of such mundane pleasures. He is a living God without haves and have-nots, likes and dislikes. We may spend more hours or even more days in performing penance, we may spend some crores of rupees in doing several kinds of holy poojas, by chanting crores of manthras in counting, but on the whole, God is the witness and he knows all the motivations of all of us behind these offerings and rituals. He is the innermost operator of our Self's nucleo-nuclear spot of our soul. It may be very easy to deceive others and in the result, we get deceived by our own efforts. We cannot deceive Him. He is Omnipresent and Omnipotent. Vairagya is the string by which the uncontrollable mind can be restricted because of our knots. The outstanding vairagya is the intense attachment to the Eternal bliss and it will not be ready to accept any scriptural pleasures coming from the outside. It is only for us to consider the Eternal bliss and that is why vairagya is meant only for spiritual experiences. Worldly means of detachment and vairagya which are arising because of hatred and egoism will once for all vanish but the vairagya of the intellect will hold until we get self-realization. Because of frustration and depression on the worldly objects, one may get vairagya, not to hold up those things, this will help one in every way to attain the realization of Self consciousness. By experiencing dispassion over our worldly life, we will get strength to get salvation, which means we are in search of everlasting pleasures. This bliss cannot be attained from woman and man, wealth, eminent scholarship and so on. It can be attained only after the realisation of the self through the Self, only by dedication, determination and devotion towards the Guru, we will be instructed and initiated to adhere to spiritual sadhanas with his assistance and thereby we will begin to taste the nectar of the Self. The Guru will save us not to fall a victim of moha even if we live in the midst of stimulations and of all worldly objects' responses.

Paths to Salvation

Devotion, detachment from egoism and the perfect wisdom of the soul are the three ways to salvation. Desirelessness means the awareness of ourselves during the time we are trying to fulfil our desires. The satisfaction of a desire is not free from the desires. The meaning of freedom from desires is to realize the complete worthlessness and uselessness of the total desires. Vairagya cannot be attained only by mere knowledge over scriptures and writings. It is from viveka, discrimination between eternal and non-eternal, real and unreal, stable and unstable and awareness and unawareness. It springs through disinterested selfless service rendered in several births and through performed rituals and sadhanas and shows all through the divine grace of God. Vairagya which is born from viveka gives us enormous strength in performing spiritual sadhanas. The uncertainty of life's realization yields a very good sketch of our profound vairagya and it will mould our life with full of egoless, prideless and self-contented proceedings. A vairagya-oriented man will not be attracted by worldly objects. Therefore, Vairagya is the supreme, inexhaustible, the most precious wealth to the aspirants. It leads us towards the concentration of the mind, peace and emancipation from birth-death cycle. Ignorance, egoism, likes and dislikes, clinging to life without knowing its uncertainty are the afflictions in our life which are always pulling us from the plane of Supreme Bliss. These are coming from the worthless sensual pleasures and if it is really realized through vairagya, at the very moment they will vanish on the whole. All our mundane pleasures are mixed with pain and agony, illusions, transience, and impermanence. By our pin-tipped looking over the defects of these sensual pleasures, vairagya dawns in our mind and this can be treated in daily life. This is a life of spirituality. It should be kept and strengthened through studying spiritual books, hearing satsangam and deep enquiry whether these pleasures are impermanent or not, then what is the nature of Bliss which is in existence beyond from these? Rigorous fighting with our senses and activities makes us to keep the equilibrium of the normal state of vairagya. The human mind can be controlled and made still only through practices and vairagya; the mind will get solitude only by intense detachment. After our mind gets stillness on vairagya, our life will be more fruitful than anything else. What is the way to develop and keep up the state of vairagya? This is only by chanting holy manthras wholeheartedly, living with holy and pious people, satsangams and enquiring what is true and what is false and illusory. These efforts will increase our practices to get salvation and contentment in this mundane life. Vairagya is an important virtue to attain God-realization. Only after self-realization, the supreme state of Samadhi will occur. Likes and dislikes bind a man to lead a colloquial life; but vairagya liberates man from this lively bondage.

7

Mind

Discovering the Mind

Birth, death, old age, disease, fear, pain, agony, anxiety, sorrow, worry, loss etc., are the defects derived from sensual life. These will yield in course of time vairagya and it will help us to do our sadhanas properly. In the midst of uncertainty of the pleasures of this world, vairagya is the inexhaustible wealth to us. Satsang with saints and sages will give us steadfastness and righteousness. The permanent and unshakable vairagya is born out of discrimination and from failures. The realization of the falsehood of happiness which we draw from the external objects by our senses is very fruitful to us to the highest elevation in the spiritual path. Vairagya is dispassion, desirelessness and it gives us freedom from bondage of birth-death cycle. Without true vairagya, our spiritual energy will leak out from the pores of our body and so vairagya is the foremost aspect of all living virtues. It takes us to the pedestal of eternal bliss, Samadhi. Everything we see in this world through our naked eyes may be false or illusory, so we must be aware of these aspects. When vairagya dawns, we will begin to taste the honey of the divine nature. This is the main goal and aim of our human life. Our thoughts make our world. What we think, we become the same. So we should try to think about all to the highest, noblest planes and the thoughts will turn into an action. Then the action will get some holy lightning and a divine scan of God. It will lead us to the state of permanent bliss. Our mind alone is the obstacle which keeps us away from the knowledge of the Self. It does not permit us to realize the inner Self's nature, because of its natural egoism, pride etc., it teaches us that God is very far away from us and that pleasure should be found from the outer things and objects. The same mind, when it is found out by us through God's grace, will help us to reunite ourselves with the Self. So, it is clear that the mind is the source and cause of both attachment and liberation, pain and happiness. The mind is the best foe and friend to us, and it is to be known that if anything which is in existence is very valuable, it is the mind. We are always saying that I am not well, my mind gets very much tired, my mind is not able to keep up the equilibrium of joy, but at the same time, we are the seers of our own mind. Therefore, our imperative work, firstly, is to find out our mind's nature, its operation and its existence. It is only by Self realization and it will be through meditation. It is only believed that we are all having a skeleton body made up of bones and flesh externally, likewise, the Self has a body which is the mind. The self exhibits through the mind and functions according to its way. Even though the self is so closer to the mind, we are not able to find out the nature of the mind, why? The mind is willing to travel outside only, grasping on external things and on the whole, it gets tired and it loses the radiance of the inner Self, that is why it has no power to realize its intellectual nature. When we are in meditation, the mind goes to the deepest plane and becomes quiet. Mind's stillness gives us to taste the inner Self's nectar. To keep the mind on the plane of contentment and stillness, in other words, on the zero level, activelessness but in action, free from thoughts makes us to feel the breeze of the Self. The best and right understanding about the nature, temperament and quality of the mind will ensure us to meditate without failure. The mind has no equal. It is incomparable to none. Because of its survival, we are called human beings; we can live without some sense organs but we cannot live even a single second without the mind. When the mind is in existence, it should be still without its nature of operation, that is supreme bliss. If we lose our mentality of the mind, we are supposed to be dead. Each and everything gets its operation only through the mind, if the mind is lost, then naturally all things are gone and we cannot even keep our body in a state without the assistance of the mind. There is no honour how much wealth a man has, if he has not received the support from his own mind, his amazing wealth is of no use to him. All our skills have their importance and respect only through the mind. Without mind, everything will lose its importance and prosperity. Even if our senses and organ systems are in a proper condition, when the mind is not in a state of stillness, our whole life will collapse. Though our body is pretty handsome and beautiful our mind's verile nature alone makes us feel about the above-said beauty and handsomeness of the body. On the other hand, our body may be very old, our outer circumstances and situations may be horrible, our domestic life may be a failure but if the mind is strong and still, neither pain nor agony can affect us in any way. Therefore, it is to be well known that the best possession to us in this world is the healthy mind. The great saints discovered that the purity of the mind makes man so blissful. The minds of the children are not permanent, though they are very pure, they are happier than the aged. However, the greatest happiness can be derived only when the mind is on the surface of stillness. When the mind is not still, it will become dull and tired. A weak person is constantly fighting to build his body but a person without diseases is quiet and calm. Likewise, a turbulent mind is restless and weak and it lacks the capacity to maintain the solidity of its own nature. The strong, still mind will accomplish anything and it cannot be experienced from outer things. If we make our mind still for some minutes, we will realize a joy which cannot be experienced in any other way, that is Eternal Bliss. Even though, we know that the stillness of the mind is very good, it cannot be achieved by force. In due course of time, the mind gets its nature of stillness. We are trying to control the mind, and then we come to know the real factor that mind is itself controlling all our senses and organ systems. If we suddenly try to make the mind quiet and still, we will be very much pained. But if we realize the natural fact of the mind, it will automatically become still and calm. This kind of process is very useful to the aspirants because the natural one-pointedness of the mind can be attained through the best sadhana, Meditation.

Nature of the Mind

Now, it is quite necessary to know about the nature of the mind. Our mind is not a fleshy or a bodily object, but it is the pulsation of the divine radiance of the Self. The contracted form of the Self consciousness is our mind, from which all the universal beings and things have been originated. So, the self and the mind have an interrelationship of orientation between them. When the self is derived, it is so easy to know the mind's control and action and if the mind is properly controlled, the self is realized through the mind itself. When the universal consciousness itself descends as pure conscious state, it becomes the mind. Without losing its lofty nature, the nature of consciousness transforms into the mind to see, enjoy, hear and do all activities. The universal consciousness is the sole cause for all formations of the outer objects and then it is also clear that it is the root to the realms of the inner world which is ever going on in operation in our mental cycle. If we thoroughly analyse our mental nature, we will know that at every minute it is making entry to new formation of inner worlds of thoughts and actions, sustaining all of them for a while and then depromoting them from the place of acceptance. This is going on in rotation for a long time when we speak, sleep, walk or when we are dreaming too, the mind creates a new world of dreams, when we are in the dreamy state, the outer world seems to be a false one. These two states of the mind are totally false, beyond these states, there is only one state which is ever-blissful, which is to be attained by us which is divine in nature. The pure cosmic energy of the Supreme consciousness is our mind, so it is the sole authority of our thoughts and actions. That is why, it is emphasised, the stillness of the mind can achieve anything and it is capable of doing and controlling all things in this world which is fully controlled and governed by mental dynamic energy. When we are alive with the stimulational pulse of the mind, this fact can be thoroughly known by our mind itself. Mind is to be known by it, this is here emphasised, the goal of our human life.

Power of Words

From the mind itself, thoughts arise and the

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thoughts transform into deeds because of their own feelings and desires. Though we illustrate this thing in various angles, it is mere literary but when we experience, then the power of it can be felt enormous. When we are doing all our actions, the mind simply creates innumerous thoughts, it cannot stand still. The collections of thoughts make the structure of letters and these unite each with another to make words, several words make sentences and these will give us some meanings and according to the meaning of our thoughts on the whole, we respond and get stimulated. So, our mind should be pure, then only it is possible to have very good thoughts and thereby we can form good letters, good words, good sentences and good actions which can lead us to contentment in our life. So, we must know the value of thoughts and words. Though we are giving respect to the words and statements, naturally they are not possessing any kind of illustration, because of our nature of honouring those words, they become worthy in our life and which is also responsible for all the agitation of our mind. It is going on forming thoughts and words and feelings without counting and they give us pain and pleasure. So, it is very essential to keep our mind still and clear, then our outer and inner worlds will have the fragrance of peace and Eternal Bliss. The word power of the mind is the cause of our sensual feelings. The power of the sound inherent in the alphabet is the source of the limited knowledge. We believe ourselves as human beings only because of the inherent power of the sound which is always rising from the dwelling layer of the mind. Otherwise, the human feelings will totally not rise from our mind. We feel some duality in this universe instead of experiencing our oneness, because of our limited actions rather than realizing the outstanding energy of our own and that is why the word's power is the ultimate responser for our bondage and attachment with the world. When we come to know the fact through experience, the same word power helps us to be free from our bondages. Our thoughts alone have the power to make us weak and make us strong enough in our outer and inner worldly actions and thereby they are very much influenced with our life. If we think that we are weak then we get bounded, then if we are able to think that we are strong, we are dynamically liberated from all. If we continuously think ourselves as the pure self and repeat the self to realize the self, by using the word's power in a proper way, we will surely experience our true nature and it is the main imperative duty to be achieved throughout our life. So both bondage and liberation depend on our nature of mind's virility and depression. Mind should be fully cleared by the words' full power and then our thoughts and deeds get entangled with divine glory. By knowing the real mechanism of the word power, we can make ourselves free from affection and bondage. Most of us cannot identify the difference between the mind and the self's operations going on without intervals. If we understand the role of the word power, when the mind is disturbed by any kind of action, then we will not be disturbed by all means. One comes to realize the turbulence of the mind only because of the role of word power and we will not give such importance to the words which give pain and pleasure to us through the meaning of the words. We will content ourselves by means of practical outstanding nobility of the mind, which is developed through proper sadhanas. He identifies himself and becomes a witness of all happenings. Then the mind becomes steady and tries to make the evil thoughts into good ones. Through meditation, we awake, automatically the kundalini climbs up, the mind turns to see within itself, self, realizes and becomes still and rejoices in its solitude nature and then the self realizes that the mind is nothing but the conscious state of the self alone. This awareness of the mind naturally leads us to Eternal Salvation. Thus the self experiences the process of realization of the self, through the self.

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Meditation

What is Meditation?

Meditation is the base through which human psychology has arisen. The highest ideals of psychology have been derived from the realm of meditation. Just speaking about psychology will not become psychology. Psychology is a great yoga among yogic principles. Through the adherence of yoga, one's mind gets still and stable, yoga controls the movements of the mind all along. Therefore, true psychology is true meditation. We cannot have solution to our problems by only talking, talking may come to an end as quarrelling with each other, the only way to have solution to the disturbances of our mind is meditation. There is no herbal medicine to mental agitation. It should be cured only through the process of yogic sadhanas such as meditation. If we try to calm our thoughts, then our deeds will have a straight finish and the mind will not be agitated by anything. So, good understanding about the yogic nature of the mind will give us good meditation. Happiness alone gives happiness, pain will give pain only, so we should realize the yogic principles of meditation and it is a great yoga through which we can maintain our inborn qualities such as peace, joy and eternal bliss. Desires and emotions are never ending. They will try to embrace us in each and every aspect. If we satisfy one, another will arise soon. The cycle of this kind of proceedings has a full stop only through self realization, which can be attained through deep meditation by which our mind becomes hale and healthy, stable and still. If we go on expressing our feelings, in what way do we get a solution? Deeds are performed as the result of feelings, so there are plenty of chances to act upon our thoughts only, we cannot come out of our thoughts. Then, we should not encourage ourselves in expressing our feelings, we should try to control the mind through meditation, then the blind deeds proceeded by the mind will come to an end. In the yogic principle, our mind is represented as the horse that pulls a chariot. The reins are in our hands. If we let the horse go anywhere it wishes, it will take even a pit. Then it is important to defeat the mind's operation, thereby the stillness, purification and obedience of the mind will be the result. It is a fruitful one. The mind should come under the control of our Supreme Intellect.

What is Love?

Nowadays, it is a fashion to say 'I love you', if we analyse these words, we are not able to come to a conclusion about what is love! How can love be operated on others? Is there anything in the name of Love? What is Love? Here, we are merely talking about love but the eternal or universal love, if once we attain it, will not be lost in any way, but these worldly bound lovely affairs will one day vanish. On the whole, we say 'love you', if we begin to love ourselves first, it will be more beneficial than others. Wealthy persons with donating mind can donate money to others, eminent scholars, if they wish, can give us very fine novels, literatures. A healthy man according to his own way of thought may assist others' development. All these deeds must be in need of the assistance of the mind, otherwise everything will be vain. Likewise, a man with the super intellectual love alone has the capacity to love others as his own. He alone has the capacity of the mind to feel the like of others and their mode of expectations, stimulations and responses. That kind of eternal love can be showered on us by God Himself alone. Everything on this earth is seeming to be truthful, on close observation, we will realize their impermanent nature. So, God's grace in the name of human love should be gained throughout the life in all circumstances and by all means. Is there any possibility of hearing mere words as 'I love you'? Yes. There is something which touches our mind peacefully which is called affection. We are not in a position to love all. But God alone has the Supreme capacity to love everything in this universe and beyond it without saying, 'I love you'. If we realize His love, at the moment itself, we become God. When we turn within and become immersed with the self, we can finally experience love. Therefore, it is clear that we should find our love in ourselves first and then we can have love from outside. No one can obtain joy from others. Happiness is a dwelling aspect of our own mind. If we obtain eternal love with bliss, then all will be realized.

Channelizing Thoughts

A human thought has very fine power. Lectures, writings may not be able to awake the inner self because the nature of thought is a different one. If the thought has the vibration of good, harmonious mental coincidence, then our deeds will get enormous power. So, everything we perform is coming out of our thoughts only. We think, the cause of the thought can be realized only through meditation. The power of the mind is this kind. Thinking on various subjects makes man an eminent scholar. Thinking of the self makes man free from bondage and attachment. This is the jeevanmuktha stage. If we utilize the mind in a proper way, then the whole world will get glorification. Today, the world is marching towards destruction in the name of construction. All these ruins, catastrophes are because of human bad thoughts with selfishness, pride, egoism etc. With the purity of the mind, pure dynamic power of thoughts will enable the whole humanity to raise a good, powerful thought to construct a new form of human society, will be attained only through the same. We are all speaking aplenty, but when we come to act on these principles which we emphasise our deeds are in a different angle. If our thoughts and deeds do not coincide with each other, we are not able to taste joy and pleasure. We become weak and suffer from the bad repulsions of our bad-thought-oriented deeds. We think about one thing, we act in a different mode of approach, then, is there any possibility to get a fruitful result? No. If we want to get better result from our actions, the cause of the actions, the thoughts should be cleared which originates from our mind, it should be cleared by immense meditation. The purity of the mind alone has the capacity to reproduce very fine results. A person with good thoughts can make others to think good thoughts. A person with evil thoughts can make others to think only evil thoughts. So, the turbulence of the mind should be first of all cleaned by our sadhanas and then the pure mind will have the vibrations of intellectuality and wisdom, the thoughts which have arisen from the plane of wisdom will be divine and if the orientation of thoughts will be divine, then everything will be divine, it is possible. How do the thoughts have the energy to evolve from the mind? This is answered through meditation by one's self. So, after self-realization, there is no doubt on anything and in that state man is ever awakening and the eternal bliss is everlasting. The everlasting peace can be fulfilled through and only by good thoughts and the power of these thoughts should be utilized through our senses to the betterment of ourselves first then to others, will yield us eternal salvation. These proceedings will be coveted only by the stillness of the mind which can be gained through the process of meditation.

We are our own good friends and fine enemies because of the nature of our thoughts. We wish to have good thoughts for even fifteen minutes in due course of time, we are in awareness to think well about others. This kind of thinking does not make us weak and vain. If we can think about others with good temperament, then we will be good enough, but if we calculate others as wicked, then we will be the same. Our thoughts are the witnesses of our own nature. We are not ready to find out about others' purity and noble qualities. We are very much interested in finding out others' bad habits. These habits may be within us, we give some kind of clarification to those habits. But we ignore others because of their bad habits. It is not our duty to blame others. Instead of doing it, if we will carry on our efforts to make our mind pure, it will encourage the self to eternal salvation. Whatever thoughts we direct at others, whether plus or minus, eventually, they have their strongest effect on us. Each and every thought is like a seed cast in the mind, the fruits of which we ourselves will have to get later on. If we try to let only good thoughts move in our mind, we will be pleased by all means. Mind cannot be still enough by its mere nature; obviously it is very much interested to wander with thoughts like an old man who always chews his mouth without anything inside it. We should pour good words, then we gain good thoughts, thereby we can proceed with good deeds and these deeds will give us peace and pleasure. Whatever a wicked person thinks of inflicting on others, whatever harmful acts he commits in thought and deed, he leaves impressions imbedded in his own mind, because of these efforts, they will cause him suffering, sorrow, pain, agony and anxiety. Our mind is full of divine consciousness, we are not able and if it is possible, we are not ready to think good thoughts and imagination. In our imaginary world also, we, with or without sense, are trying to wreck others, but they will crush us naturally into pieces. That is why we are suffering a lot. If we are thoroughly awake about this world's nature, we will ensure our mind with full of good and energetic thoughts. If there is no world, there will be no men and women, there will be no sin and good, and everything is illusory and it is illustrating in various angles like literary, spiritually, domestically and so on. What we are seeing in our outer world is nothing but the supreme play which is written, composed and directed by God, that is the existence of the Cosmic consciousness psychologically. In this way, we are establishing our seats in this world and we leave our consciousness without its search and attainment of it.

Control of the Mind

We should first of all think of ourselves as the Self. Self-realization will give us enormous power to have very fine words, thoughts and deeds, in this state, the aspirant seems to be with words though he is wordless, deedless while doing his daily actions, thoughtless in the midst of his innumerable thoughts. Mind alone is the surface from which we have to realize it through mental concentration of oneness, through the process of meditation. The mind's qualities and the mode of operation may change but it never loses its stillness. It tries to rush on to outward objects because the mind's nature is like this. When the mind holds the outer things, it becomes contracted by these moves and moods of the outer things. It gets sheathed with impurities so that it becomes worldly. After getting realization of the Self, the mind remains alive and does not wish to wander with the worldly objects, so it becomes quiet and stable. It educates itself about the botherations and pains of the outer objects. It starts to look within itself, not going outside. When the mind tends on outer things and having the connection of these things, itself modifes into the qualities and responses of those objects. Likewise, if the mind is turned inwards, it merges with the self and becomes the self itself. So it is to be understood that Realization is the union of the Self with the self. This advanced state is called the blissful ecstasy of the self. There is no duality between the self and the mind. The oneness of the self and the mind is the result of the mental realization. Mind should be known through the mind itself. It is the only possible way. Finally, the mind gets still and it is known as the realized state. After self-realization, the mind's natural qualities will exist, but it will have a very good understanding with the consciousness. We are bounded to live upto the existence of this physical body that we have. When we are immersed with the worldly affairs, the mind assists us to carry out our mundane activities. After realization, the whole nature of the self is different. It will not act as a normal mind, it will act with the superconsciousness and it exists with a stable equilibrium and will be free of thoughtly vibrations. It is free from thinking, doing and deriving even though it is doing all these; then the rejoicing of bliss alone will be the balance throughout our life. What we conclude as pleasure before the state of realization, it is understood, that there is no permanent pleasure and pain in this world. Beyond these, there is one which is ever-blissful, we have to find it out and attain it. So, all our efforts are being adhered to. Agony and unhappiness are also the features of thoughts and when we are in the state of stillness, we can taste the supreme bliss. Patience, determination, dedication, due course of sadhanas, Vairagya, getting rid of pride and egoism are the essentials to attain such bliss. When the mind unites with the supreme self, it gets the supernatural power of the self. Then it has the enormous power to do a lot. Then mere thoughts will not be able to shake the mind. The steadfastness of the mind will lead us towards salvation; so it is very well known that the nature of the mind is very much essential to lead a spiritual life. Eminent scholars, spiritual lecturers may lead life with only scriptural studies, but an aspirant should try to keep his mind away from lust, greed and pastry with worldly affairs, then only the mind will have union with the Self. When we are going to deal with the illustrations of the mind, we should first of all turn the mind within and try to awaken our inner energy of the Self. If it is right that the self can be attained through knowledge, knowledge is itself learning that the self is not the worldly knowledge we gain from books. It is very easy to explain how to swim. But when we are in the water, the process of swimming seems to be so difficult. So, illustrations may not give us the right outsketch of which we have the sense of the same.

By having the sense of deep understanding of the unity of the self with the mind through meditation, we will come to a right conclusion that we and the absolute self are one and the same. It what way, can we get this right knowledge? It can be derived spontaneously when our self awakens which is sleeping within us without doing anything in the world of spiritualism. Our inner energy is called Kundalini in the scriptures, and it is in existence with all beings. Without Kundalini, there is no human form. The awakening of Kundalini may differ from one to another. But the presence of kundalini is quite universal. Kundalini has two aspects. By one, our worldly affairs may be performed successfully and the other leads us towards the highest truth. We are in the aspect of utilising our kundalini sakthi only to fulfil our worldly desires and not having salvation. The spiritual aspect of the kundalini remains dormant in ourselves. Because of this fact, we are not aware of the Self and its world of nature, bliss, meditation etc.

9

"Kundalini"

Knowing What is Kundalini!

The kundalini which is pointed out in Hinduism is otherwise known as Chi in China, Ki in Japan, Holy spirit in Christianity. In the present world, various classes are going on in the name of kundalini yoga, they preach that if the kundalini awakens and if it has the union with the Nandanam, then the eternal bliss is attained. Do they really march towards Eternal Bliss? Fashionably, we are going to classes to perform such practices in order to say that "I am doing meditation", "I get my kundalini", but truly we do not know anything about kundalini. We have to know this right sense and quality of Kundalini. Because it is the Self of ourself, Kundalini is an energy of the cosmic, which is considered to be the sole cause of this universe. Sakthi means formless but it is an attributeless Absolute. It is omnipresent, omnipotent and it has to be derived from our own Self. Then the kundalini sakthi comes to be a true one. Kundalini sakthi is God's manifesting power, from this force itself all universal vibrations evolve and exist. It is the supreme power from which all things we see in this universe come into existence. So, kundalini sakthi is the basic foundation on which the whole phenomenon of lives is existing. The universal consciousness, Chithi, is the other name to point out this Kundalini sakthi. We have watches. If we weigh and sell a watch to the price of iron, it may cost just some rupees, but one watch costs about hundreds of rupees. Then, what does the price of the watch mean to be? The mechanism and formula and operation of the watch itself holds such a price. Likewise, the human life is worthless, if kundalini does not come into existence. All our rewards and honours are only because of the inner dwelling holy nature of kundalini sakthi. It is the submissive power from which all the universal dealings are going on.

Nature of Kundalini

This kundalini sakthi itself creates this universe and beings out of its own will and pleasure. The holy pleasure and cause when it is understood and realized by humanity by means of proper sadhanas, then life will be a fruitful one. This is the state of eternal salvation. Chithi or kundalini is totally free from all and there is no power to make it divert its way to manifest this universe. It acts according to its own way. This universal truth is to be experienced throughout our life by all means. Though kundalini itself creates this universe, it adds several so to say 108 components from outside. Kundalini which is immersed in each and every nucleolus of the nuclear particles of all things creates all types of representations which we witness throughout this universe. She is the inner cause of all which may be visible or invisible in nature. It is the root of all kinds of functions. Even though it creates universal beings and gives strength to all, it does not lose its own individuality. This is the salient feature of the kundalini sakthi or chithi. It never parts from its own power and purity. There are several impurities in its manifestations, but they are not having the capacity to hold the supreme chithi, kundalini. It is apart from impurities like lust, anger, pride and egoism etc. The mighty power of the self is the power of the self itself, which creates the outer objects in the world and also gives the skeleton structure to our body and it is also considered to be the abode of kundalini sakthi or chithi. It is the vital force that proceeds and kindles according to the stimulations outwardly and inwardly throughout our life-span. The eyes are having the power to see through kundalini sakthi, ears are having the otical energy by this, the embracing experience is also being felt only because of the existence of kundalini alone. The heart beats, the lungs expand and shrink, the liver absorbs the sugar and the kidneys excrete the urine from the blood, the faecal matter is cleared through the existence of this Chithi. The most outstanding procedure of the reproductive system's career is also maintained by this Kundalini sakthi. Without kundalini, a man is supposed to be dead. It is concluded that if one does not have the proper wisdom of his own self, kundalini, he is not at all a man. The breathing process, the flow and pressure of the blood, the maintenance of the thermal power of heat and others are all assisted by the kundalini power itself. So, kundalini power is the root of all qualities and formations and functions of our life entirely. These are the external illustrations of the kundalini sakthi, which ever supports to withhold our human life.

Kundalini, the Divine Force

Although the presence of the kundalini power is seen throughout the body, its main seat is namely moolathara chakra from which it maintains 72,000 nadis of our life which are essential to control and function the body in the path whether of materialistic or spiritualistic way. The outward aspect of the kundalini sakthi enables the outer world and at the same time it is the root to control and function our inner self. Only when the kundalini gets awakened, our spiritual journey begins to attain the eternal salvation in the spiritual lane. If the kundalini sakthi remains in an unfolded manner or lies dormant and does not get awakened, our efforts, we perform, will never make us to realize our nature of identity with the supreme consciousness, the Self. In our present world, we are very much fond of having awareness of outer objects only. It is never a custom to look within ourselves. Why? We are not well prepared to have such awareness that there is an ideal kundalini, which has to be found and that our life gets blissful; these types of teachings are not forwarded to us by means of lectures and scriptures. Our motives and energies are diverted into unworthy materials like cinema, games etc. This is because we believe that we are the bony and fleshy bodies and we are going to die. We never die. We are immortal. This is the spiritual concept. We are willing to have connections with the senses over all and not with our intellect, the Self. Why? We are in lack of such practice to have union with the self. This should be cleared out first of all. Then self realization is a possible task. We are not aware of having the all-pervasiveness of the Self, its divine nature. But once the chithi, Kundalini power, gets awakened and starts to function within us, our mind and sensual systems will thoroughly turn inwards, and we will experience our divine nature. When we acquire our kundalini sakthi, it is quite easy because our permanent nature is nothing but Chithi; we will have the capacity to assimilate the universal things into ourselves. We will not be bounded to the reins of this world fully, we will also have the Holy union with God. This is possible through the immense realization that we are nothing but the supreme sakthi, Kundalini. The kundalini is the basic concept from which all these worldly scriptures are drawn out of its own will. This can be realized only after the kundalini's awakening state. In what way, the supreme chithi, kundalini, can be awakened? It is possible through Holy manthra repetition, yogic exercises, controlling the inhale and exhale techniques. On the whole, it can be awakened through intense love on God's immense supernatural quality and by the fountain flow of sadhanas with immense love on Kundalini.

Importance of a Guidance, Guru

Love alone gives us love. Likewise, kundalini itself makes itself awakened. As a result of the practices performed in one's past lifetimes, it is one of the reasons to have the quickest awareness of the kundalini's awakening state. It is through the Guru's cosmic energy which is passed into an aspirant, enables him to have this awakening state of his own Kundalini power. This is called the initiation of the self in the path of intellectuality. The Guru unfolds the disciple's kundalini nature and allows it to pass and eject through its passage and finally it attains Sahasrara, finally immersed with Eternal Bliss. The cosmic energy of the soul from a Guru can be transmitted to a disciple by all means, is adhered to from primordial times. It is not at all a monopoly of the Indian tradition only. Great sages in all religions took this way to initiate their disciples to lead a spiritual life and gave inspiration and awareness into their way in order to have their kundalini's awakening. So great love and happiness of the Guru alone make it possible; this is nothing but transmitting one's self energy into another one. At the very moment itself, Swami Vivekananda felt an instantaneous experience of the Absolute through Sri Ramakrishna Paramahamsar, his Guru, in this mode of initiation. This cannot be illustrated in mere words. Words may have power of their ownselves, but here words do not have such immense value to reveal what is the state of a disciple when he receives the glorious divine ray of the Guru's self radiated through him.

Not everyone can be called Guru

A Guru is capable of transmitting his athmic energy or force to an aspirant in four ways. A fine Guru who himself has unfolded the inner Self, kundalini which is the realised soul and keeps his intellect quiet and still by all means in all circumstances, at all places, can pass his vital energy to a disciple by mere touch with full of divine grace. In this type, Sri Vivekananda had his awakening from his master Sri Ramakrishna Paramahamsar. The cosmic energy which was earned through intensive sadhanas, the guru continuously fills to each and every pore and even the bloodstream of an aspirant and by that he gets a new sensation. A mere touch of a guru is capable of making an aspirant to have eternal bliss and it is to be maintained through severe sadhanas which are to be adhered to by the aspirant himself.

Process of Initiation

This is nowadays called initiation, means the guru makes oneself to be initiated to go through in the path of Self-realization. The second type of initiation is the Guru passes his athmic energy into an aspirant through a word, a holy manthra. This manthra which was received from his own guru and which was chanted continuously and in which he rejoices himself, he prepares ready to give the holy manthra to the disciple, wishing that the disciple also has to have the identity with the oneness of self realization. The guru himself has completely realized the holy manthra's inner divine power and he charges it with the living phenomena of consciousness to the disciple in order to taste the nectar which is dwelling in the inner nature of the components of the holy manthra. If the manthra which is given with full of divine grace upon the disciple who is going on chanting with full of determination and sincerity, the kundalini will get awareness and the disciple will also get the power to know his inner self through the awakening process of his kundalini. If the disciple seems to be more ripened through several births, performing rigorous spiritual sadhanas may be activated by mere whispering the manthra in his ear by the Guru, kundalini will be unfolded and begin to pass through its own passage towards Nandanam. The third process of initiation will be only by the Guru's mere graceful, divine look. With full of oneness of the guru's heart, his sight will make an aspirant to have the awareness of the kundalini. A ray of light which will pass from the guru to the disciple, will be realized when this type of initiation is going on. The gaze of the guru is always focused on the inner self within, even when he appears to be looking outwardly. So his look has the capacity to transmit his cosmic power to the inner self of an aspirant to make himself realized. This is the way how the power of the supreme consciousness is passed on to an aspirant to make the kundalini awakened. The fourth way of initiation is by which the guru passes his energy to the disciple simply thinking about the nature of the disciple. On the whole, the guru is influential to initiate an aspirant by mere thought. The thought's power is known by the guru and he diverts the energy to be passed to the mind of the disciple. Without any deliberate initiation, one can receive the guru's holy energy by contacting the Guru and then he will think about this disciple, then he will be initiated. The cosmic energy of a true guru can saturate his being, also pervade the whole surroundings around him, including the objects he has utilized and worn. If a person is capable to receive the initiation, it is enough to have union with the guru to receive the initiation force. These types of initiation, illustrated, to be just in words, but when these come into the practical side, we will be so much beneficial to attain Kundalini awakening and this is one of the ways to have eternal salvation. Even though one receives the initiation from the guru, the mentality will not be one and the same as the guru's tendency. Therefore, when the kundalini awakening is getting initiation, it manifests differently for several persons. Headache may be cured by so many tablets but the course and the name of the contents may change from one to another because all bodies may be similar to look outwardly but they differ in many aspects. There are many parts in the head. If pain comes, we say that we are suffering from severe headache, but when we analyse it medically, which part is affected and giving pain should be diagnosed and then the tablet given will be suitable to get rid of the ache. Likewise, all men and women seem to be same in mere external appearance but when we come to analyse inwardly, we will come to know the differences among us. So, the initiation process may differ from one to another. It depends on the inner state of his ownself, about the nature of the past activities, on his obedience and discipline, eagerness he is showing to have the initiation through what he wishes to attain and on the accumulation of his sins and virtues which are present, past and future proceedings.

Nature after Initiation

After getting initiation, the cosmic energy of the guru may work with great intensity in some and in others it will to only some extent, it is found that there are 27 angles by which one can receive the holy initiation which is depending on his receiving capacity to hold the divine power. To a relevant person who had performed sadhanas in his previous births, if he has initiation, he will immediately realize his self consciousness at the very moment itself. So most of the people who even though having initiation, do not have the capacity to bear such a self-realized state suddenly. For some aspirants, the self awakening brings visions of various vibrational rays of inner ever shining light, Self. Some will realize the intense mood of ecstasy. Some others may be affected by mental turbulence because they do not have the strength to hold out the stress of the divine initiation. So, to withhold the initiation which is gotten from a true guru needs a very fine, strong healthy mind. Some aspirants may feel aching sensation throughout their bodies. Some will be depressed in their nature. Some will experience intoxicating affection and love. Some will have some sort of contentment physcially and mentally. In this stage, the aspirants, though they have no money too, will rejoice on the eternal plane of happiness and pleasure. The aspirant at this juncture will crawl, jump and dance and his nature cannot be understood by mundane people. He is on the plane of everlasting joy, eternal Bliss. There are some people who after getting initiation will feel nothing at all. If it is not in the sense, the initiation will have no effect. They are not having the sense and capacity to realize the effects which are going throughout them. This is the fact. They need not worry about this and they will have awakening state of the self later on; a paddy sappling will give its yield in a short time, but a tamarind tree will give its fruits after a long time. The initiation that they have will remain in them and at a proper time, when they are capable to resist the power, they will realize the initiation's divine power and get self-realized. The perfect yoga or siddha yoga is a process in which the kundalini is activated and it will lead to realize everyone's mahasakthi and this path of yogic principle is performed by even great saints and yogis. This process of attainment of eternity is in life since the universal creation and this energy has been given down from hand to hand, from the guru to the aspirant in an unbroken lineage. This is considered to be a genealogical tradition which makes both the guru and the aspirant get entangled with perfection. This Mayayoga is entirely self-propelled by all means of sadhanas. This kind of yogic sadhana has no pause once it has been set in action. After the inner energy is motivated into action, yoga happens spontaneously within the self. After this type of attainment, one does not have to take any special effort to practise yoga separately, because his mode of daily life itself becomes a yoga. Whether he is in the midst of the affairs of this mundane world, because of the natural energy of initiation, he is kept without unfolding from the state of awareness. Because of this fact, after kundalini has been awakened, the aspirant does not have to perform vigorous or strenuous spiritual sadhanas. The initiative inner energy itself will give to everyone the experiences that are necessary to them in order to hold the equilibrium of the nature of the initiation which he receives from the Guru.

10

"Yoga"

Different Yogas

Those who are having the awakening state of kundalini will easily attain all classical yogic principles spontaneously. So, siddhayoga or mahayoga is considered to be the master one, it encompasses all other modes of yogic sadhanas. When the perfect yoga occurs naturally through the force of kundalini, we automatically perform whatever modes are appropriate for us to develop the yoga to the greatest level. In Bhakthi yoga, love is the most significant to attain eternal bliss. In Gnana yoga, wisdom of the inner consciousness, self starts to arise in its own way. In Karma yoga, we begin to work without selfishness with the mentality for the sake of the world. Addicting mentality to egoism, pride, selfishness etc., will vanish and we will get the good qualities like patience, self-reliance and control, discipline and sincerity. It is to be well known that we no longer have to make great efforts to do meditation; instead of trying in this way, meditation should occur spontaneously, then we will really rejoice in the bliss through the performance of meditation. When we are in the state of meditation, we may see some inner glory of lights or sights or hear some unknown sound notes. These will come to happen because the mind is still, Laya yoga. In the manthra yogic mode of meditation, we are enjoying ourselves through continuous chanting of the holy manthra which is received from the guru, praising the Lord's Almighty-Glory, reading and hearing the scriptures and they are also essentials to have eternal bliss. Of all these manuals, when the kundalini rises to the highest elevation, Nandanam or Sahasrara Chakra, we immerse in Samadhi, the state of equality and awareness. This is Raja yogic principle by which we culminate realization of God within our atman itself.

Samadhi—what does it mean?

In this state, the mind and the intellect become totally balanced, so that we experience absolute inner equanimity. This state is not dormant and inert or a lazy posture of one and all. In Samadhi, we have reunion with the self, all the variations and modifications of the mind merge with the self and become quiet and still. This is the state in which we rejoice in the divine state of the supreme bliss. Now we are more alert and active, immersing in the depth of the bliss and our inner self's stillness in Samadhi state will continue to work the worldly deeds properly and clearly. We lead a full-fledged life. Now only it is possible to "live wholeheartedly and die wholeheartedly. Ready to love and live and Ready to leave."

After Awakening of Kundalini

If kundalini starts to work on its way, we automatically have a change both in the materialistic and the inner state of life. What we see and think about the outer world totally seems to be a different one. Our ideas and deeds will glitter with divine grace. Identity between the worldly affairs and ourself will be well known to the inner self, so it is possible. Relationships that may have seemed painful or dry become joyful and filled with affection. The illusory type of passion which is coming from our companions, neighbours and our own relationships will be known very well that they are no more beneficial in this world and also in the other world. But we will be filled with divine love and our love will lift others to the highest level worldly and spiritually. We never deny anything and also support nothing. We will have the eyes to witness what is activating and going on in the world through the people. It is very delicious and pleasing to watch. This state is first to be experienced and then only the real nature of this state will be pronounced. It cannot be illustrated and explained by mere words. It is to be experienced by one's own self alone. Kundalini is the greatest source of motivation and inspiration. Because of this inspiration which is arisen from kundalini, our deeds will be activated without selfishness, pride, jealousy, and they will be performed with fullness for the sake of others and thereby we also will be hale and healthy. Kundalini takes everyone to the peak of betterment. All talents and skills that we acquire, will manifest a highly qualified life. There will be no chance for imperfections, illusory demonstration and so everything will be strengthened with divine grace by the glory of the mahasakthi, the kundalini. It is so believed that worldly pleasures and spiritual perfection can never be in one place and these can never be found together. But this is not at all a true concept. Both can be obtained and it is possible when we adhere to the path of kundalini or siddhayoga. An old scripture says that "Where there is liberation, there are no pleasures to enjoy, and where there are enjoyments to please, there is no liberation; but when one goes forward on the way of the supremely handsome and beautiful kundalini, both liberation and worldly enjoyments will occur ultimately." Kundalini's manifestation is this world's pleasures. It originates the pleasures and it submerges these with itself at the end. Therefore, there is nothing exclamatory that kundalini is able to take care of each and every aspect of our lives' activities. We can please ourselves with these worldly pleasures and rejoice with the inner self's divine nature. This is what everyone wants to attain and all are trying to reach it by performing various sadhanas. Now it is very clear what kundalini sakthi can give us and manifest to us in all ways. So let us be ready to unfold our kundalini sakthi to rejoice in the everlasting bliss while we are living in this world itself. The outer worldly reformances in our lives are because of the real work of the kundalini sakthi's awareness. It is a miraculous task of the finest kundalini.

Functions of Different Nadis

There are 72,000 nadis or channels through which blood, nourishment, pulsation and vital prana are executed to lead a human life. Among these nadis, Shushumna nadi is the most outstanding one which is very much responsible to unite the soul with the body to have a life. It is considered to be the central nadi or channel and it is located in the subtle body in the plane in connection with the spinal column which is extending from the corner of the unfolding kundalini at the base of the spinal thread to the highest plane of Sahasrara which is the crown of the head, Nandanam. This sushumna nadi is the whole basic channel through which alone all our psycho-physical system gets operated and regulated and controlled, it makes all other nadis in quiet operation to the vital life. Our entire effort in the process of spiritualism and its elevation depends upon this nadi itself. When this sushumna nadi is awakened and unfolded, the aspirant can experience the supreme nature of bliss of the consciousness.

Three Kinds of Kundalini

We are talking about kundalini and hearing several lectures on the topic "Kundalini", when we have a deep sense of this kundalini, we come to know that there are three different kinds of this kundalini which is alive in our body and each one exists in a different place. They are: (1) Prana kundalini, (2) Chit kundalini and (3) Para kundalini. Even though this main channel of nadis can be awakened, it is usually activated at the place of the base of the spinal column. After getting the influence of the cosmic energy from the guru, the kundalini passes into the sushumna nadi and it begins to unfold, travels upwardly, piercing the six chakras namely MOOLATHARA, MANIPOORAKA, SWATHISTANA, ANAGATHA, VISHUTHI, AGNAI — vital knots or spiritual centres, that are lying in kundalini's way. Jeevan or prana is the most vital element for survival of the body. It gives assistance, supports and activates the body, controls and stimulates the responses of all senses and the mind. On the whole, this entire universe itself arises from the prana; but it is one and the same in all lives. Prana manifests into five vital forms to activate the body's hale and healthy condition. Prana, or inhale and exhale, is the vital force of oxygen. Apana expels the excretary materials from the body. Samana distributes the nourishing qualities of the good sustenances throughout the body. Vyana gives strength to the body to move and function and the Udhana resides in Sushumna itself and activates it to move upwardly in order to merge with Nandanam, it is the saturation of the mind with the self, the Eternal Bliss.

Kundalini—The Purifying Force

After kundalini is awakened, it joins with the prana, travels throughout the body in order to make pure all the other nadis and builds our organic systems strong enough to hold spiritual resistance. It is so easy to illustrate about the spiritual exercise, but when they are in practice, the hardness to resist it can be known. So, our body and mind should remain still to withhold the pressure of the spiritual sadhanas' repulsion. This kind of purification both physically and mentally is essential, after getting purified, the prana, the vital force of kundalini will move smoothly throughout the body. Then our body is rejuvenated and the mind becomes pure. Our body is now ready and steady to do good deeds and the mind is also steady to think good thoughts and it is still in nature. When this purification process is going on, our latent mental tendencies are usually taken to the surface. The sushumna nadi is the tank of all our depressions, frustrations, failures, successes, and their impressions are countless because our life span is countless in number. We are all living from so many centuries, die and then be born again and again and then die, this cycle is going on repeatedly so we have several lives. Those impressions are embedded in this sushumna nadi itself. So, it is considered to be the reservoir of our environmental studies and good prints. Our mental plane has two surfaces, at the bottom plane, our emotions like lust, greed, anger and inferiority are getting impressed, while on the upper region, temperaments of nobility, peace, joy, knowledge, learning and earning are having their impressions. When the kundalini sakthi moves towards Sahasrara, it automatically expels all our bad qualities and their responses. When these qualities arise from the plane of the mind, it immediately makes us to respond to its origin. We should not be afraid of these feelings; kundalini itself has the energy to expel all our karmas and impressions. The result of this purification process is, the pure mind glitters. It makes all our activities to be exhibited with full of divine glory and grace. The activated kundalini has the capacity to cure all our physical diseases. After getting initiation also, because of the body's weakness and sickness, the kundalini awakening will be possible only at a later period. First our body is purified by the vital force and then the spiritual process will come into action.

Kundalini—The Divine Energy

Kundalini is a vital force and dynamic energy which is ever divine. It is capable of knowing all intellectual, enough intelligent force to have a high glorious sense over all objects. It knows the very best process how to act within us to motivate to attain bliss. By leading a disciplined life, practising meditation properly and chanting the holy manthra which is received from the guru will enhance our inner conscious power. These are not difficult tasks to perform. If once the kundalini begins to operate in its own way, we shall automatically become interested in performing spiritual sadhanas. When we are developing ourselves in doing meditation and enchanting manthras, by the guru's divine blessings, we shall bear the fruit quickly. Our efforts through our inner consciousness and its power are considered to be the two legs of a man which make us to walk towards the eternal goal. When we are doing our sadhanas continuously and intensively, kundalini itself will lead us to do the sadhanas appropriately. Kundalini itself will lead us to have the cosmic power to enable and strengthen our efforts in a right way. It is the wonderful extraction of the great

Mahayoga. This yogic principle which is received from the guru's divine grace is not an artificial one but it is a spontaneous flow of divine stream of righteousness and one-pointedness and which is not enforced on one by any kind of illustrations. Then, it is clear that nothing is imposed on us from outer objects and it is well realized that everything can be experienced through the media of the self alone. So, all things which arise in due course of this Mahayoga is our own and it is an appropriate one to the welfare of our mentality and physical body. Through intensive meditation, the kundalini sakthi begins to rise up towards Sushumna, on the way, we will experience innumerable changes and modifications both mentally and physically. In the heart's livelihood, there is a spiritual spot from which we can experience the waves of bliss, when the kundalini starts to work on its path. We will come to know the greatness of our inner consciousness, when the kundalini acts in its right path, we will taste the realm of the inner plane of our consciousness and its responses according to the stimulations which are very much delightful to watch and witness.

Divine Transformation

This is the state of a true Yogi's mode of life. Then the aspirant may feel the existence of several planets and their phenomena of life, the existential circumstances, heaven and hell also. Though these are denied literally and illustrated elaborately, we now come to realize their natural forms through kundalini's operation. If the process of the kundalini's power is marching towards the Sushumna rightly, we will begin to see the supernatural objects which are in existence and we will have the power to hear the divine voice which is present in this earth and abroad. Then, in this way, the aspirant becomes a holy man with full of amazing divine powers, because of the divine glory, the aspirant is living as a normal man. He is ever joyful to exhibit his abilities and he will not be interested to speak and discuss things. He wants to be alone and aloof away from the mundane society. Though he is in the midst of this human lively activities, he will not show any sort of anxiety towards words, deeds and thoughts. He is the man who has attained the eternal salvation though he is in a human form. He is the Jeevanmuktha. He is seeing all things without sight; hearing all without listening; doing all without indulging; living without a temperament of livelihood; eating without tasting. These are the salient features of an elevated soul. On the way to the Sahasrara, the kundalini sakthi itself purifies the inner organic systems of the body and sensual systems so that they have the capacity to possess the divine powers. When the sensual power of sight is getting purified, it makes us to see the faraway things which are in existence, which we were not able to see upto this day and time, why? because we lack the divine power, now we will regain it and in due course of time, we will acquire the divine power to see this universe as its universal being and its components and consistency; an ever-glittering glorious ray of blue colour light. This is the light of all lights which is lighting in the Sun and Moon also. Whenever the kundalini sakthi begins to work in its full flow, we start to hear the inner celestial realm of harmony of divinity, feeling and the soul, having the divine sense to smell the everlasting fragrances of the inner consciousness and able to taste the delicious divine nectar of the inner self. These are all possible when the kundalini pierces the knots and makes its holy journey to saturate itself with the sahasrara, Brahmam.

Oneness with God

On the whole, the purifing process of all systems of the body is over, the kundalini reaches the highest plane of yogic state, Sahasrara which is situated in the crown of the head, Nandanam, which is signified as a thousand petalled lotus and there the kundalini begins to roll on its way in order to make the aspirant to feel the flow of the divine nectar throughout each and every pore of the body and then the aspirant experiences the oneness of the self with God. This is the stage by which one can attain the everlasting peace and bliss. The nandana sahasrara centre is an outstanding point and within its universal space, there is a tiny, glittering, blue light which is known as the Soul, blue pearl like flame with light and heat which is the basis of this life. There is nothing in this universe equal to this blue ray of light. It is the cause of the form of the inner self which is in existence in all beings. Even though, the blue pearl of flame is tiny in form, it creates the whole universal beings. It is absolutely subtle and it rolls like lightning; occasionally we can see it through and in meditation, rotating like on the spot between the eyebrows. This is a very fine sensual feeling to watch and it is the advanced state of an aspirant. This rotating system of the blue pearl is the living organism of the life of each and every individual being. This is the media through which the soul enters into the body when it comes to be born and leaves the body when death occurs. This divine pearl manifests itself on different planes according to the circumstances and situations that it needs to exist in several forms and modes of life. If we spend more time intensively, we can see the blue flame of divine light and keep it with steadfastness without losing it and we can also merge with the Inn of the Light, the state of equality of maintaining the plane of bliss of consciousness.

Dawn of Realization

When the kundalini yoga is performed perfectly with full of determination and confidence, we can experience it eventually without failure. In spiritual life, there is no failure in any case of sadhana. Physical strength, wisdom when they are boosting each other, there will be gain and loss but in spiritual life, there is only gain which is experienced, and there is no loss at all. Through rigorous meditation, with full of anticipation to attain the divine glory alone, one day we can know the radiance of the blue pearl which will cover us definitely and we shall know that we pervade the universal beings. After this, we will know our own divine oneness and the bliss which is derived from this plane will never leave us by any cause. So, this mahayoga, when it is in adherence, gives us a lot of strength mentally and physically to attain the bliss and keep it with us in order to exhibit us as divine beings. The beauty of all beauties, the strength of all strengths, the cause of all causes is one and the same, divine power which is praised in several names and forms. The mode of worshipping may change according to the cult of the people but the goal of life is one which is the attainment of the self, eternal bliss. It is not easy to illustrate about kundalini and its activities scientifically, even though the blood pressure, body temperature, metabolic rate, blood, urine and sugar can be rated by scientific instruments, but the kundalini is a case to be counted by terms and there is no instrument to read about the kundalini's role; but it can be felt through the mind and the self.

The kundalini is absolutely subtle cosmic energy and it is a light form. Through better realization, we can describe kundalini's salient features and its radiances of role by means of wordly descriptions. But they are not the sole and final explanation of the Mahasakthi of kundalini, because it is the subtle force by which this life is going on and operating; so it is difficult to find out the base when the organism is surviving. Discussions may give name and fame but they never give clear idea of a thing. Lonely thinking inwardly can lead us to realize the inner self and make us to search and then it will insist on us to attain that kind of Holiness.

Kundalini through Sadhanas

Many people are describing about this Mahayoga, kundalini—by means of several styles, but on the whole, the truth is one and never gets changed; where science comes to an end, there mahasakthi exhibits its glory; each and every custom cannot be explained in scientific terms, but they are to be felt by the inner consciousness. So, it is clear that sadhanas will make us pure and thus purity will lead us to santhi and bliss, which is the goal of human life. The aspirant, who is with full of determination to attain eternal salvation, is the proper receiver to have this mahayoga, the procedure of the sadhanas through upadesa. Sun expels heat and light, we receive it without any sort of special effort, likewise, we can receive the upadesa from the guru, then in that way, if we try fully, we can attain the plane of salvation. The Sun has no haves and have nots, likewise we are all having the eligibility to hold the sadhanas through which we can attain liberation. Liberation is the goal of the human life because through liberation only, we are free from egoism, anxiety and pride etc. All are living with the self;

but there are very few in number who are in search of and attain the self; when we thoroughly open our heart towards the guru, he flows his cosmic energy into us which can be received through our individual effort by performing various kinds of deeds like serving, doing and assisting the guru's life etc. Like Ekalaiva, we can also have the glory of upadesa and by which we can elevate ourselves to the highest plane of consciousness. Boundless love, dedication, determination and devotion are the essentials to have the tremendous power. They will make a guru to accept one as his disciple and the guru will keep him aside carefully and take him to the highest pedestal of divinity. Then everything will be gained properly through the divine grace of guru and God. Guru is nothing but the manifestation of God Himself. When one's attitudes are good enough, then the guru will give him the right to perform the sadhanas in his own way because a disciplined life will lead oneself towards the eternal plane. This is the reward which we gain from maintaining discipline and character ultimately. Then the aspirant comes to feel that he is merged with the self, by which he is capable to know past, present and future, the Godliness. He can draw news and scenes from the ether itself and this is called Telepathy. The high quality of one's good attitude helps him to act upon the mahayoga, received from the guru finely. Whether the inner sakthi is awakened by the guru's force or by one's own effort, it does not matter, the final result will be the eternal salvation, through which we can maintain the plane of everlasting, ever-shining glory of Divinity.

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"Sadhanas" and "Manthras"

Functions of Kundalini

Sakthi is a natural force and it cannot be had from and by outward efforts. It is uncontrolled and if it is awakened through the guru's glance and grace, it will help the inner self to have a role in its own way which is most suitable to the attitudes of the spiritual life. So, it is very difficult to make the kundalini awake through one's own force and efforts. After kundalini gets awareness, several kinds of experiences will be in action. If it is not the case of a guru's grace, either spontaneously or as a result of yogic principles, one cannot know what is going on and he may become frightened. We may have a feeling that our experiences are the significances of physical or mental diseases. We mistake the inner awareness and its glory of light and the fine expulsions of sounds are not able to hold up as they are, because we are frustrated and depressed. Why? We are not knowing that these are the exhibits of the state of the awakening state of the inner self. After the awakening of kundalini sakthi, we may feel very tired physically and mentally, dull and lazy, agitated by emotions, angry or feel upset in mood. Sometimes, we may feel that we are crazy in our thoughts and actions. But these are not permanent in nature, they will change at one time. Until then, we have to wait patiently. Patience makes water into ice and then water will not be sifted through. This is the prize of patience. These natural deeds are nothing but the processes of purifying systems which are going on as the result of the awakening state of kundalini. Without the knowledge and assistance of a guru, we will be frightened by these unreliable exhibits and will be in need of drugs and they in turn will cause the true nature of diseases both mentally and physically. So, we must beware very much of this spiritual field before we step into the path towards santhi, otherwise, we will feel negative ailments of the sadhanas. That is why it is too better to have one's kundalini awakened by a guru whose own kundalini is fully unfolded. Through his guidance and guardianship, one can know how to channellize and guide the awakened kundalini and make sure that nothing goes wrong. Then we can feel all the pros and cons as gainful to the prosperity of our efforts to attain the fulfilment of our life.

Guru's Guidance

Instead of doing sadhanas as we know, it is better to perform it with the guidance of a guru which will be more useful in spiritual life. Our maintenance of devotion, determination and dedication towards the Guru and leading a pure, disciplined life will automatically give us enough energy to hold up the Mahayoga. Whether we attain several siddhis in the process of spiritualistic sadhanas, we should take intensive care to keep the Guru's grace which should be flowing on us ever. Because the Guru's divine grace alone makes us to lead a divine life, and nothing will do like that grace. In order to reserve the grace, we must be ever watchful and careful consciously. Every moment we should think about how to keep and hold the guru's divine grace. We can lose anything but the Guru's grace should not be lost by any means. Talking truth in all places and all circumstances, talking less in quantity with high quality, working to get food for survival will help us extensively to sustain guru's divine grace. Beware of worldly things and their responses which helps to keep us in the shelter of the guru's grace, which is the main root of all spiritual sadhanas. Through this divine grace, we have the power to use our inner sakthi and it will devour our egoism and destroy the stupidity that we have, though we are learned and it sharpens the mental plane also. Our inner sakthi is capable to develop one's understanding about his own nature, refining the intelligence and it assists us to merge with the Supreme Truth, when this inner power is in full flow, our all kinds of egoism will vanish and our intellectuality will come to shine by all means, even in our words, thoughts and deeds. After realizing the eternal truth by getting our inner sakthi's awareness, we can initiate others by giving some sort of spiritual vibration by which others will get the mahayogic principle. It is true that if we have something with ourselves as our own, then we can give it to others. Suppose, we are penniless, how can we give a penny to others? This is also applicable in spiritualism and we must earn sakthi through penance and enchanting manthras through meditation, realization and oneness with God will be attained, then it is possible to trumpet to others' hearts. So, perfection can be forwarded only by those who are perfect and then they can make others perfect. So, the first thing insisted is to increase and reserve our own power through various spiritual sadhanas and this light will light all others and the maya will vanish automatically.

Kundalini through Manthras

Manthra is the main cause of all deeds and it is the sole foundation on which our yoga, meditation and knowledge are based. Manthra is the main factor, through which one can receive the guru's sakthi. By chanting the holy manthra, an aspirant will get a great force and energy and he will be able to do whatever he wishes. Manthra is nothing but a vibration which reforms the ether and makes everything to be revibrated according to the manthra. This is the main sakthi of the manthras. Naturally, the wind flows through the rows of trees, a rustling sound rises, this is manthra; when we walk, our footprints make some sort of sound vibrations, this is also manthra, within our physical body, they are always going on in the blood stream, nervous impulses, heart beats, lungs' expansion and shrinking—which are all having some sound, these are also manthras, when they are coming to be known by one's ability, he will be able to pronounce and taste the ambrosia of the manthra. It is self-born, indestructible sound which makes us to repeat wholeheartedly in order to elevate to the highest plane of bliss which is everlasting. Even our breathing is having some peculiar sound which makes vibrations in the ether, is also a manthra. The manthra's power is unimaginable, miraculous and it is difficult to explain in words and it is to be tasted through one's performances. Sound has its own special power and from itself the whole universe has been originated. The Upanishads reveal that in the beginning, there was only sound. So, it is written that God is in the form of sound, the manthra, OM from which everything comes into existence. Modern scientists also accept that there is a vibration which reverberates ceaselessly throughout the cosmos. This vibration of the sound is the base of all matters and principles of all causes. Just as it makes pulsation within all the objects, it pulsates within us also. The innermost pulsation, which is the root of the mind, is the highest manthra of all sounds. It is nothing but the divine energy, Kundalini. From this inner pulsation, kundalini sakthi, innumerable letters, words, various languages arise and through which our entire outer worlds are in existence. So, the mystery of manthra is well known and it originates from us even though it manifests all the vibrations of the sounds and its power makes everything into action.

Importance of Manthra-chanting

From the collection of the syllables, words arise and they are the operators both in materialistic and spiritualistic life. Without language, we cannot reveal our stimulations and responses to others. Therefore, language is the bridge between the human beings to make them known what others want to express through their action. The simplest media between all is language. Each word has its own power and produces its own response according to the use of the words. When we go to the railway station, we ask for a platform ticket, then we are given the ticket, and not anything else. This is the power of the word. And it is called materialistic manthra. Just like this way, a spiritual manthra puts us in touch with the highest goal of human life, the self realization. Such a holy manthra is not a mere combination of some letters and words, but it is an everliving force. God's name and form will never differ from God Himself. "Manthra is the supreme form of God and it also has been called the form of God Himself." It is explained that God is in existence in the form of sound. We are existing with the sound and the form. We come to know the nature of ourselves when it is easy to hear the sound of God and see the form of God Himself. This is to be achieved throughout our life and our earnest duty is to attain it through our efforts. In Bhagavad Gita, Bhagavan Sri Krishna says, "Among rituals, I am the ritual of manthra repetition." He means that manthra repetition is the easiest way to attain Him rather than other ways of sadhanas. Manthra chanting will be fruitful and can be done very easily and quickly; when God's holy name is chanted continuously with full of devotion, the bliss of liberation from the birth-death cycle is possible very easily. In this mundane life, when we use an abusive word towards others, they feel angry, this is the stimulation that they get and they are hurt by them. Likewise, the holy manthra has its own holy power. If we repeat the manthra with full awareness of its meaning and situation, we can obtain the full fruit of the manthra. If the people chant the holy Rama manthra with full of confidence and devotion, it will redeem us from all sorts of sins and evils. When we understand the true nature of the manthra with implicit faith, the vibration of the manthra, and the scenery of the manthra do not differ from each other and the oneness of the manthra will exhibit its power of the manthra. Because of our wrong conception about the manthra's syllables with that of its objective forms, the fruit of the manthra cannot be obtained quickly. The manthra has the power to transform our inner being thoroughly, because our inner plane is formed out of thoughts and feelings which are continuously flowing within us to do deeds respectively.

Power of Thoughts

Outwardly, we seem to be several kinds of designations, inwardly, we are having only a fixed identity mass of consciousness. If we focus the light of the manthra on the fluctuating mass of consciousness, it stabilizes it and directs it in one angle, the angle of the self will be the result and end. So, the saints expressed and concluded that only the manthra can help us to transcend our puzzles and riddles, when we chant the manthra repeatedly, it starts to permeate all the constituents of this physical body, because this body will react according to the thoughts or feelings which are arising from the mental surface; science also accepts this fact that our thoughts can make us sick or help to cure the diseases. So, thoughts have enormous power in our life. Thoughts are evolving from the mind which pass into the prana, from it, the thoughts enter into the stream of blood which flows throughout the body. When our thoughts are enriched by God's glory, they will be saturated with our blood stream and thereby our deeds will be purified both mentally and physically and then the holy prana will be free from negative emotions, egoism, pride, selfishness etc., and rejoice with full of divinely motivation and the systems of our entire body and the mind will be thoroughly activated by pure thoughts and naturally we become divine. In this state, we attain the pure bliss state of the mental plane which is everlasting and our external and internal life, our words and deeds will coincide with each other, then the result will be ever blissful. This is the influence of the manthra.

Mind Becomes God

When God's holy name is chanted continuously as the holy manthra, it pierces through our mind and the mental plane itself becomes divine and gets God's name and glory. Thus the mind becomes God's abode and then man is divine. Rigorous chanting of the holy manthra, God's name in any kind of syllable will cause some sort of change and reformation in our inner consciousness and then the thoughts which are arising due to our daily frustrations and joyous moods will be recorded within us and make certain impressions that are not easy to remove from the plane of the mental surface. Due to continuous manthra chanting with full of determination and dedication, all our thoughts and their impressions are erased and the impressions will be God alone on the mind. Then the mind is man, the equation will be changed into mind is God. At each and every second of time, what we think about us is what we become. If we think about ourselves as saints, then the saintly significances ultimately come into existence. If we think that we are weak, then our physical and mental bodies get tired and soon we become useless to ourselves and as well as to the society. So, we must very much beware of our thoughts. We should try to make thoughts very noble and good to their earnest. They will lead us on to a very fine, architectural life both physically and spiritually. Repeating the holy manthra with intensive love and influence, we will be observed by God Himself. This is the super nature of the manthra which is able to transform our inner consciousness as getting awareness of ourselves as God's divine glory and grace. Mantra chanting is not at all a mere technique, but it is a spiritual sadhana but this, after self-realization, becomes the purest ambrosia which is ever divinely fragranced and never lost by any means. This is the reason why even the great saints and sages are going on chanting God's name and glory in the name of puranas after attaining liberation, immersed with the eternal bliss. Chanting manthra is not a practice only; in due course of time, it becomes a daily duty in order to keep our mind on the plane of divinity and it is the ladder to the highest pedestal of eternal salvation. There are many manthras, but a seeker should get a manthra with full of enriched sakthiman, Guru and through that the seeker will be divinely transformed and it is immuted with the energy of the consciousness. A conscious manthra is received from a guru, whose kundalini has unfolded and who has realised the self, because of the power of the guru's self-realization, it begins to roll within the seeker quickly.

Manthra-chanting Essential

When the aspirant starts to chant the holy manthra immensely with full of confidence, his dormant sakthi (Kundalini) power is awakened and a new era is formed within himself. This is the first type of the manthra, another is inner manthra which is found in an article of a book or got from a guru even though he is not in the position of realizing the manthra's power. It means that the guru may not be awakened and his kundalini sakthi is not unfolded like the scripture which is present in the book. We are all having two fathers; one is responsible for our physical body which is formed through the union of his sperm with our mother's ovum and the spiritual father, the holy Guru, who leads and governs and assists us to lead a spiritual life through the holy manthra. This bony and fleshy body is nourished with vital sustenances, like that the plane of body which is born out of the sakthi of the holy manthra is nourished by the repetition of it alone. Therefore, it is essential that our life should be filled with the holy manthra itself; then we are living with the mean and form of the manthra. Whatever deed we are performing, it does not matter, our corner of the mind should recite the holy manthra, otherwise, the deeds will be performed only on the surface of the manthra alone. When we go to sleep with this mentality, we will have a very fine sleep and then our physical body and mentality will get renewed with full of cosmic energy and awareness. In the midst of our daily duties, the manthra chanting will give us enormous pleasure and capability to do the duties with full of contentment and fulfilment. We should try to mingle with the manthra in all our daily activities. One who checks his pocket whether there is his money purse or not before he leaves the house and having assurance that he is having the purse, will give him satisfaction. Similarly, we shall be always certain that we are leading a life with the manthra, this will fill the heart full with ecstasy. The importance and potentiality of the manthra is very enormous because it is the dias by which we realize the supreme consciousness which is ever-existing without its own form and frame.

Manifestation of the Four Planes

There are four planes which manifest themselves within everyone. They are: 1. VAIKHARI, the normal articulated speech of all. 2. MADHYAMA, this is the plane from which the gross sound arises from the subtle plane of the mind, but it can be experienced in the space of the throat only feeling. 3. PASHYANTHI, it is situated beneath this madhyama plane which is somewhat deeper and it is experienced in the cardio plane, the speech's casual level. 4. PARAVANI, this is the place from which the sound originates and it is the deepest plane, when we are full of speech on the transcendental plane, it can be realized through the navel region.

How Words are Formed?

It is very delightful to watch, how the words arise and come into action. When the words reach the tip of the physical fleshy tongue, they have a total form and expression. After they have passed the above-mentioned four planes of speech, they come together to the tongue's sharp tip. PARAVANI, the deepest and subtlest region of speech, is the clear, pure and unchanged sound's vibration, there it gets oneness of its power. There are no duality and non-daulity forms to speech, from the pure consciousness's subtle plane of Paravani, all sorts of sounds, words, expressions and languages arise and come into existence. Just like an egg of a Nightingale bird which contains all the delightful colours of the bird's feathers in a potential form, all vibrations and syllables of words live within the deepest plane, Paravani, in a unique form. When sound passes into the Pashyanthi stage, through the role of word's power itself, it starts the process of assuming power, but it is not seen in a thoroughly different manner. After the sound enters from the base to the Madhyama plane, which is the region of the throat, it gets a recognizable formation and from this point alone words start to create the mundane world of several variations both inside and outside to our circumstances and environments. This is the exact plane where words completely get their formation, although they have not yet got oneness. On the whole, they come to the tongue's tip, VAIKHARI plane of speech, where they are articulated and then they are heard, in this plane itself both the formation and sensation of the sound are coming into existence. The holy manthra is so potential to pierce all these total and subtle planes of the sound, making our intellect beyond differences and leading us to its cause and origin. When the manthra is continuously enchanted by the aspirant, it completely passes from the gross to the innermost planes, until it merges with the pure consciousness. Where it has come and how it plays its role. In the beginning state of sadhanas, we chant the holy manthra in silence on the base of the tongue, pointing to the manthra what we chant and angling the mind on the tip of the tongue, where the manthra is getting expressed outwardly. Here the vibrations of the sound waves are focused to the external side. After our imperative and continuous chanting sadhanas, we feel the site of the throat level, if this process of chanting manthra comes into practice, it will be equal to several hundred times of repetition of the manthra with the physical, fleshy tongue. In this plane, the manthra's sound is heard by the inner otic system alone. The sound of the manthra, when it is pronounced externally, will cause some power, if it is from the heart, it will yield more and if it originates from the inner consciousness without the sound of vibration too, will cause enormous sakthi to the aspirant, from the plane of the throat, the manthra descends into the plane of the heart, where it gets more powerful vibrations. When the sound of the manthra is on this plane, it will give us a very good nature and temperament of divine sakthi through the manthra, then the aspirant feels himself so dynamic and energetic.

Enjoying Real Bliss

After all these processes, when the holy manthra's sound vibration is rolling on the plane of the casual level of speech, the inner consciousness, the aspirant feels the realm of bliss which is acquired by him eventually, he possesses supernatural power; in this stage we can see and hear the scenes abroad and the most pleasant divine voice with full of rhythm. He is capable of knowing about the present, past, and future circumstances. When the manthra repetition is going on even beyond this stage, our intellect is impressed with the manthra, we become the form of the manthra, denoted God's form and we are in everlasting bliss. No one can intoxicate us by any source at all. Finally, the manthra travels from the casual level of speech, to the navel centre, the transcendental level of speech, it has the touch of the Supreme Self. After this stage, the entire physical body becomes one with the holy manthra itself and we realize the experience of the Supreme Truth, which is existing in all beings, and it will never be changed. Thus the energy and the power of the holy manthra is realized by us ultimately. One, who has experienced the supreme truth and having touch with the self, if he tries to reveal the nature of the sum, then the case will end in failure. So, the result of the spiritual sadhanas can be experienced only and it cannot be explained by mere illustrations and explanations. After self-realization, we obtain all powers of our Supreme Self. Then our words will come from the transcendental level of speech, so nothing will be imaginable and false and those words will be full of high quality of divinity and thus every word we deliver is a manthra and will always do its role in its own way of approach and cause appropriate pros and cons. In this stage, we are wordless to express anything, because there will be nothing to express, because everything is known well to their deepest level and we are living without the sense of living but with the consciousness of livelihood and thereby our life gets entangled with all-dimensional divine rays of their own lengths and breadths. The force of the manthra repetition will completely purify all the evil souls also and they are taken to heaven and this is the divine power of the manthra, if we repeat the manthra with full of devotion, no matter what we have done, no matter what sin we have committed, it will redeem us from all those sins and commitations. Manthra is nothing but the overall redeeming force of divinity from evil and it makes us reunite with the Supreme Self.

Method of Manthra Chanting

The manthra should be chanted with full of silence and patience, at the same speed at which we speak. The manthra can be repeated in co-ordination with the exhalation and inhalation processes. It should be pronounced with too much of care and intention, just as a loser searches his material with full of eagerness to regain it. Our mind will permeate with the manthra, when it is listened to on its operation in full flow, our blood cells will be enriched with divine energy. When we are going on repeating the manthra in the above-mentioned manner, our circumstances and situations, even our room will get the divine glory. This is the divine power of the manthra. It is essential that the manthra should be pronounced with full of determination that we should attain eternal salvation and submerge with the Supreme Self. In the advanced state of these sadhanas, our pen, utensils, photos etc., will glitter with the divine frame and glory. Manthra is an everliving potentiality. If it is enchanted with oneness of the mind, in due course of time, it will permeate our whole circumstances and situations into the form of the holy manthra, in other words, our nature will be realized as one and the same of Godliness. The practice of spiritual sadhana is nothing but a right understanding, which is said that we are nothing but the frame of the manthra and divineness which is embedded in us. It is well known by each and every one of us, by having the knowledge through the scriptures and the illustrations, and when they come into practice, they will give us very fine fruits. Yoga means making one to reunite with the Supreme Self. So, manthra repetition will, in the end, enforce us to saturate with the supreme bliss of the manthra itself. We are the losers of our bliss because of our unawareness of our self and if the self gets awakened through yogic principles rightly, we come to experience our natural bliss, to regain this plane of joy and Ananda, we are possessing this body, which is perishable, but the inner self is everliving with full of Supreme Consciousness. We should not keep changing our manthras like we change our shirts and pants. If we try to put our feet into two boats, we will fall into the river; no man can render services to two masters. Similarly, our whole efforts should be pointed on a regular spot, in the form of a holy manthra whether it may even be a significance of a meaningless sound vibration, it will definitely take us to the eternal plane of inner consciousness. Once we have decided on a particular manthra repetition, it should be rendered with full of devotion and should stay with it by all means, will lead us to the course of Eternal Bliss, the inner nature of the Self. The chanting of the manthra with full of faith and love will be more fruitful to us.

Faith upon the Manthras

Mere lippering the manthra will be of no use and simply it is a waste of time and energy. So, sensible devotion with full of confidence, right understanding about the nature of the manthra will lead us towards the highest pedestal of eternity. The manthra will bear the result according to our attitude and usage of the manthra. If it is recited with the purity of heart, thoughts which arise from it will be very much beneficial to us both in deed and word. If the manthra is repeated with full of love and faith, it will ultimately take us towards liberation, the human goal of life. If we chant the manthra with a dry heart or any sort of compulsion, it will be of all sorts in vain and effortless. The manthra chanting will be more dynamic and effective only when it is done with full flow of faith upon the manthra and love, with complete dedication. Chanting manthra is a significant and mysterious practical sadhana. It is not only a practice; but it is the highest ambrosia of all sadhanas: and it is the easiest way to attain salvation in kaliyuga, the present time of the world. The manthra repetition is a powerful nutrient which thoroughly nourishes our inner Supreme Consciousness, the Self. If we truly want to realize the factor of Love, the best way is repeating God's name in the form of manthra, which opens the heart and makes us to love which is always hidden in the innermost plane of our existence. It clears all our intoxicating inner operations and their results; it generates us to enter into the supreme abode of the Self Consciousness, which is God's Holy seat. Sri Thyagaraj Brahmam, Mirabai, Namadeva, Sri Hanuman and many other great saints attained salvation by repeating the holy name of God. Chanting the holy manthra in all circumstances, in all places, by all means will find a true response. By chanting God's name, we become thoroughly desireless and delight in the inner self, because it is the endless overflow due to the unreasonable flow of love and faith which rises beyond reasons and the manthra chanting will bring us the highest plane of the Supreme Bliss. So, the divine-name-chanting will give us Shanthi in every way and it is stressed that manthra repetition is the easiest way among all spiritual sadhanas to obtain eternal salvation, the everlasting

Divine Bliss. Because of the intentional manthra repetition, not only the heart, but the entire physical and subtle being is rejuvenated. Manthra repetition is the greatest remedy for removing all the negative causes from the heart. When manthra chanting is performed properly and intensively, all the sins of the beings of this world are destroyed and they get salvation. Manthra chanting is not only purifying our inner consciousness, but it also purifies the whole atmosphere around us and the manthra repetition even reaches the trees, herbs, creatures and insects. Above all, if we chant the holy name of God with full of honour and faith and wholeheartedly, without expecting anything as the fruit of our sadhanas, we can attain God Himself within a very short time. Wherever God's glorious name is being chanted, he lives there with full of His grace, Lord Krishna says in Bhagavad Gita, "I do not dwell in the heavens, nor am I seen in the orb of the Sun, I transcend even the minds of the yogis. But if you even need Me, know that you can find Me in a place where devotees are chanting My name with Love." This is the greatest factor of the manthra chanting and it is a magnet to draw God's glory and grace. When we chant God's name wholeheartedly, we can have God instantly in our heart and we can also hear His divine, melodious voice. God is ever pure, transcendent aspect, which is thoroughly beyond name and form. He can also have his own personal name, form and qualities according to His will and pleasure. This holy aspect can be known only by the realized souls. When we understand the mystery of the holy name of God, come to know that when we chant His glory, we touch God with our tongue and if we listen carefully, we can hear His presence of glorious divine vibration through the otic system of our inner self. It is surprising that although the ambrosia of chanting is available to a human being by all means, he still insists on living his life with a sad and indifferent heart and deprives himself of the love of the divine name.

Depth of Manthra-chanting

The result and the divine glory of the manthra chanting is immeasurable by any sort of numericals and measurements. Sri Tukaram explains, "With the sweetness of my chanting, I will make the knowers of the Truth droll. I will pull even great yogis out of the Samadhi state. I will make pilgrims desert the holy places. As I chant, I will make my own body the embodiment of love. Through the glory of my chanting, my entire being will become the Absolute Itself." Therefore, the power of the manthra chanting is invaluable and beyond our imagination, assumption and perception. LIKE OIL IN THE SEEDS, BUTTER IN CREAM, WATER IN THE RIVER BED, FIRE IN TIMBER, THE SELF DWELLS WITHIN US. We should realize that Self through the process of Meditation. To attain the inner self, there are many processes that have been introduced. Whether we perform a very fine ritualistic ceremony, finally we attain fatigue only. Though we adhere to strenuous austerities, then also we experience agitation as a result. With other techniques like pranayama and concentration exercises, we are just trapped into frustrations and deceptions. To experience our self, certainly, we must follow some practices in a natural way. In the midst of our mundane activities, we have to perform those exercises with full intention and faith. By mere reading about a delicious food material, we never satisfy our stomach, like that by having a vast knowledge about the process of spiritual sadhanas, they are not enough to lead us to know the fact of the inner self. Without disturbing our daily activities and family and circumstances, the sadhana should be performed without any sort of compulsion or intuition. This can be explained as follows: If the strings of the musical instrument get tightened too much, they will break and if they are too loose, they will produce no melody of sound at all. So, the knots should be on the accurate plane, with some tightness and looseness. Likewise, our sadhanas should not be so strenuous and they should not be forced, they must be easy to perform and at the same time, they should be according to the nature to be performed by the aspirants with ease and care.

Meditation through Sadhanas

When we completely analyse the qualities of the spiritual sadhanas, and their nature of experiences, Meditation is the natural sadhana which can be obtained throughout one's life without much effort to hold the process. This way of spiritual sadhana-has been recognized by all the holy saints as the most direct method of perceiving the Inner Self. The Bhagavad Gita says, "Through meditation, the self is identified and seen." The finest way to obtain the inner self, the easiest way is performing meditation which is universal and it is not the property of any particular religion or nationality or sex or sect. It survives beyond all sects and creeds. It is boundless and free from all limitations. Sleep, hunger and thirst are the natural sensations of all beings. Likewise, Meditation is common to all.

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Exercises

Awareness of the Self

When enough food and water is given to the stomach, our hunger and thirst sensations get fulfilled and obtain satisfaction. If we sleep for a while, our body gets refreshed. Likewise, if meditation is on, our entire self will be realized and the process of meditation is getting fulfilled. In the same way, meditation is a wealth which ever belongs to us. If the process of meditation is in full flow with awareness, our inner self can experience contentment. So, the thirst of the self can be satisfied through meditation. In fact, meditation is a treasure to ourselves alone, it is common to all living beings; all beings in the universe meditate in their own way; but we are not having the capacity to know this fact. This is true. When a bird glides in the sky, when an animal stalks its prey, when a fish swims in the water, they are in the holy process of meditation, but they are not knowing their state of meditation that they are performing. If they come to know their phenomena, they will get salvation. Though the birds, reptiles, animals meditate in their own way, man alone is having the ability to realize his way of births and saturate with the Holy Self. The great scriptures like the Upanishads trumpet that the whole universe holds its position in the

Ether through its power of meditation, that the five components of the universe—water, fire, wind, earth and ether are having their sources and they exhibit their abilities only through meditation. Meditation is the natural fact of the mentality's unshakable state and through this state, anything can be achieved but meditation is insisted on to get rid of all the boundaries which are seen in this earth, surrounding us and which are preventing us to attain the eternal bliss. Meditation is a process which is not performed by anyone as he wishes. It is to be followed on its natural way of exhibition through a being. So, it is very much insisted that if anyone wants to be on the plane of meditation, he should cultivate his own abilities and nature like patience, determination, dedication and the tendency of searching the inner self. Then, meditation will ultimately cover oneself without any kind of special efforts. The oneness of the mind is so called a meditational process; and if the mind is working with the mind's own plane itself, then it is called the meditation of the mind and it will lead us towards the state of realization of the inner self. Meditation is not a strange spiritualistic technology that we have to learn with great efforts, we are all always on the plane of meditation and we are doing meditation through our deeds and thoughts but we are not having the sense that we are doing meditation. If we come to know that meditation is merged with all of our activities, it will make a businessman a better one, a doctor as a skilled one, a professor as an eminent one in professing the lessons to the students. A student can increase his mental power through meditation and by which he can be able to strengthen his mind with full of education and wisdom. Presence of mind and action according to that will deliberately come into action very easily. So, when we are on the way of meditation, we just have to know that we are on the plane of meditation, that is why, meditation is here essential to us. It will give us the awareness of the awakening state of the self. This is self-realization. All our activities need oneness of mind and concentration. These are possible through the process of meditation. Even lovers meditate on each other without the sense of meditation. Meditation makes them to love each other. There is no other sakthi which makes and induces them to love and show affection upon one another. The inhidden reason of love, disease, music and death cannot be found out plainly. These are far away from our imagination and conclusion. They are out of the reach of our senses. But they also can be known and it is possible only through meditation. Parents love their children only through meditation, a son or daughter goes to the school and the father, in the office while working, thinks about his child's career and the mother, while catering in her home, is simply thinking about her son/daugther's development in their study and extra-curricular activities, these are only out of meditation and this is known and called the highest elevation of meditation. Thus, meditation makes love very deep over others and between one another. Whatever we accomplish in the worldly things are through the sakthi of concentration, which is nothing but meditation. We are just focusing our concentration in order to fulfil our desires over mundane level. When it is applied inwardly, the supreme consciousness, we will be meditating on our own self. When the mind focuses outside, it perceives the outer world, when it looks within it sees the inner world which we always own, it is as simple as that. This is the priceless power of meditation. Among the spiritual sadhanas, meditation is the complete and thorough way and we not only experience the inner feelings but it has the capacity to make us free from our anxieties, worries and tensions of the mind and removes all our sins which are the causes of previous births.

Meditation not a Technique

The process of meditation is not at all a mere technique to keep the mind still and it can make us to see the inner truth as it is; when we are meditating to the deepest plane, in search of the Eternal Truth, we ourselves become and transform as the Truth. This is the salient feature of meditation. When we are immersed with the deepest plane of meditation, our consciousness of the inner self gets steadfastness and our understanding of the inner and outer objects becomes sharper. Through meditation, we can obtain the stillness of the mind and from that we can establish ourselves in an outstanding state of peace that is unshakable by anything, whatever is going on and around us. It has the existence beyond the circumstances, pros and cons. When our mode of meditation process is in a right path, we can get awareness of our original unity with all beings which are seen in this world and also in the outer worlds. The differentiation which is realized thoroughly that nothing is but everything is illusory and there is no such reality among the beings. This truth can be experienced through meditation. The sacred books, grammar etc., will load and puzzle the mind but they can gain a name for us but they do not in any way make us to have awareness of the uncertainty of life and the certainty of the self. Through immense and constant meditation, it can be experienced through direct way of experience. To gain this awareness, we have to enter from one state of awareness to another one, descending gradually to the deepest level of our inner self. This is the action which is actually going on. We are all thinking that we are the sense of the body, but through the force of meditation, we can have a clear-cut idea that we own a body but we are experiencing that 'I' is nothing but God. Nowadays, we are very eagerly learning about many aspects and their illustrations, but when we come to analyse our study over the term 'I', we lack awareness, such stupidity will come to an end and we will have the existence of the supreme Inner Self. This can be attained through meditation. If there is a subject, there should be an object also. Likewise, in meditation, an object is necessary to do proper meditation. Meditation can be performed with so many things as objects. But if they are not leading to our inner self, then the answer is nil. So, our efforts are not getting a fruitful result.

Knowing the Self

If we want to attain the self through meditation, we have to meditate on the self. The witness for the process of meditation on the self is also the self. If we are not aware of understanding about the witness, we are then proceeding our sadhanas in a wrong path in the process of meditation. By eradicating our thoughts which are originating from the mind, we can easily do meditation on the self. There are two things which happen when the process of meditation is going on. One is chasing the mind and the other is meditating on the self itself. Our relationship with the mind, not with the self will not give us anything and our efforts are vain. Therefore, our primary duty is to understand what the self is. We have to find the self which is ever-existing within ourselves. Here is a chance to raise some doubts. They are: Are we supposed to know the self, or is the self the knower of everything? Are we supposed to meditate on the self, or is the self the one who is meditating on us? Here, one fact should be known thoroughly. Self is our consciousness, which is ever self-effulgent, glittering by its own divine glory and it is cause for survival of all beings. It is over all the knower of all things and that enters and exits in and out of us. So, it is impossible to know the nature of the consciousness by mere grasping. Our mind, intellect and all our egos are being operated throughout our life span only through the light of the self which is illumining them. So, it is impossible to know the self by our own systems, because they are having existence only through the power of the self. Divine power cannot be thought of as the mind itself, because the mind alone has no power, if it is operated by divinity, God, it will work, otherwise it will have no ability to operate in its own way. It needs some support and assistance. God sets and creates the mind and regulates the mode of thinking and working according to the thoughts. Therefore, some extraordinary awareness is essential to realize God, through the self. This is the object for our meditation, then the process will be so much fruitful to us.

Advanced Spiritual Exercises

The Kanaupanishad says, "That which is not thought of by the mind but by which the mind thinks—know that as the Absolute." If this truth is to be applied in our daily life in the midst of our duties, there is no need to have an extraordinary, special effort to do meditation. In this stage, we are ever in meditation with the awareness of the sense that we are on the plane of meditation. This is the highly advanced stage of the spiritual sadhanas. We will simply become aware of that which is meditating on us, this fact is to be known by the subtle enquiry with the self. So, it is insisted that self-awareness is the result and the cause of the process of meditation. In the beginning stage of meditation, we feel that something extraordinary is passing through us and in due course of time, we will know that it is the identification of this self. The identity of the thought whether it is a bad one or a good one will result in the formation of the real or false images. These are the fantasies of the Supreme Self, the witness of the self during meditation towards self-realization, whether the things are in action inside and outside, no matter what we are doing and their modes, the witness for all things is the Supreme Self. To know that knower is true meditation. Therefore, it is necessary not to impose any conditions on our process of meditation. Focusing our thoughts' attention towards the knower who is always in existence through meditation. In meditation, the mind gets spinned, we need not worry about this. Clouds come and disappear; but the sky is not affected by the clouds in any way. Likewise, thoughts may arise and disperse with the mind, but the mind will not be shaken by the thoughts. So, the self also cannot be disturbed by any kind of outward and inward stimulations. We have to do nothing but to clear our thoughts then and there. If it is not possible, just try to perceive the witness of those thoughts which are ebbing from our mind, the witness state during meditation. When we turn our self on the witness point, the thoughts automatically will calm down on their own and they lose their power also, then the knower of the things will be identified easily. If the mind is without thoughts and becomes still, the divine glory of the self consciousness will naturally reveal itself voluntarily. The true meaning of meditation is the total stillness of the mind. It is not possible for all to keep the mind on the stillness position very soon, but it is attainable through due course of timely sadhanas performing with great determination and devotion.

Meditation through Manthras

There are various kinds of sadhanas which are pronounced by great sages which may be useful to all according to their own capacities. When the process of meditation is having the assistance of a holy manthra, it will perhaps give us enormous state of bliss. Manthra gives very good support and assistance in meditation. When the mind is turned on an object, through a manthra, it is simply easy to take over an object. The mind's nature is wandering over all and swallowing something without rest. If the manthra is given as an object to the clutches of the mind, then the process of meditation will be the easiest one. When the mind has swallowed the manthra, the mind starts to dwell on the inner plane of the Self. When a holy manthra is used during meditation, we should first of all focus our concentration on the manthra itself and try to note the cause of the place where it has arisen; the origin should be discovered and we should try to see the place where it is vibrating and by listening to it constantly, the manthra repetition will be of our own name may be, making no distinction between the syllables of the manthra, the course of the manthra and the Self. Our inner self will be experienced through the self alone, but the manthra will tremendously help our meditation to a certain extent beyond illustration and explanation. This is to be experienced by each and every one of us inwardly. According to the situation, our mind will naturally focus inside and become one with the Supreme Consciousness, the Self. So, meditation with a manthra will yield a very good result, when the processes are coming into action in a proper manner. Therefore, we must be sure about the manthra, which may be our name or a meaningless sound. It is full of divine power and this word power will endure our meditation to reunite us with the Self. So, that's why, we are naming our children with the holy names of God, when we call such holy names, the call will be responded by God Himself. This is the Holiness of meditation with the manthra.

Meditation through Asanas

There are several postures namely asanas which are very much helpful to do meditation for a long time and they are the foundation to the process of meditation. Through asanas, we can remain still and comfortable for a long time. When the body is in action, the mind is ultimately restless. When the body is quiet and still, the mind will become still and get one-concentration. Padmasana, the lotus posture, Sukhasana, the easy state and the Savasana, the posture of perfection will be more useful to keep the principle of meditation most fruitful. When our spinal column is kept straight, the mind naturally becomes centred in the heart. The yogic exercises are to be performed with the keen assistances of a guru and then it will give us enormous strength both to the body and the intellect. When the asanas are performed in a proper manner, another vital process in the spiritual life is pranayama, the breathing process. We should not try to control the breath and if we look at its in and out process, pranayama will automatically come into action. Prana and its role is fully created and governed by God and so the process is well known to Him and when it is realized thoroughly by us, it will be useful to our spiritual life to a certain extent. When the manthra chanting and meditation are moving with the holy vibration of the prana, the soul will feel its stillness for a moment and it rejoices with Eternal Bliss. This is the process of natural pranayama. This type is to be retained by our intensive sadhanas and efforts. When we make the breathing phenomena steady, the mind also becomes steady and there is no need to perform any special rituals to make it quiet. This process of manthra chanting with the lane of breathing, we will go to the finest plane of meditation. The object of meditation, it is the Inner Self, the manthra, it is in contact with the Supreme Self. The Asana for meditation should be firm and steady and comfortable, and the natural breathing rhythm arises when the manthra chanting is going on. If these four features come altogether, meditation's true fact will be experienced by us. This is the true nature of meditation. If we want to do meditation without failure, our kundalini should be awakened by the divine grace of the Guru. Then there is no need to struggle to keep the plane of meditation with great and special efforts. The divine force which is received by a saint will centre our mind to one place and through the holy manthra which was given by the guru, our inner consciousness will naturally and easily be led inwardly, that is towards the Supreme Self. The most essential thing is, our meditation should be done regularly and persistently, then it will touch the deepest plane of the Self. Meditation is a fine process and it unfolds our real inner being gradually and systematically. Through the process of meditation, we come to experience several things to our sight, otic system and our senses, but the ultimate state of the experience is far beyond all experiences. This only is the state of Bliss. Bliss is the only thing which is in existence on this plane of the self itself. True meditation has saturation with the inner supreme self and its nature is ever blissful. Then we regain our own nature of Bliss and Ananda.

Meditation through Human Body

In meditation, when we move towards the Self, we pass our inner bodies also. Even though, we are not having the knowledge and awareness about ourselves, we will come to know that there are four bodies which constitute the total human system: the physical body, Vaikhari; the subtle body, Madhyama; the causal body, Pashyanthi and the supracausal body, Paravani which are experienced through meditation. Through the physical body, when we are in the waking state, we take food and drink and perform various activities and it is called the so called life. When this is in operation, our awareness is situated between the eyes and it functions through the sensual system. We identify ourselves with the structure of the physical body when we are in the waking state and conclude that all activities are having connection with this body. When the body experiences something, we believe that we are experiencing the same. In the process of meditation, this physical body is represented as a thick red light ray through which we can even see our blood which is in action through the arteries and veins and we can entertain ourselves with the digestive system, how the food is transformed into dynamic sakthi and how our soul gets on operation. These things are possible only through meditation and totally not by anything else. When we prolong our meditation with full of devotion, we will pass from the physical body to the subtle body, the madhyama level of speech, where we can see the pure white ray of light. This is the plane on which we experience dreams and when we are dreaming, our self resides in the throat centre and there it rolls through our inner dwelling sensual system, experiencing the pros and cons of subtle dreams. In this state, we are not able to feel the actions of the waking state, as the physical body feels. When we experience the subtle body in the process of meditation, we will become aware that we are different from the physical body completely. These are only possible when we are doing meditation regularly and systematically. We will see a black ray of light when we enter into the third stage, pashyanthi mode of speech, the causal body. This body is in existence of deep and dreamless sleep and which will be realized through the deepest state of meditation. When we experience this state, our inner self retires into the Universal self and we will not be so conscious about our nature. Here we will experience enormous peace, nothing can be equal to this state and our intellect will become one with the Self. This is noted as the state of the void. This state is also believed as the culmination of meditation and it comes to an end in the spiritual processes. If we thoroughly continue our process of meditation with full of devotion towards the Guru and our kundalini sakthi, we can go beyond this void state and we can enter into the supracausal plane, Paravani mode of speech where the Blue pearl, the Atman's glittering blue illumination is seen with full of bliss and joy. Here, there are no differentiations and this state is full of peace and it is far away from illustrations and illusions. It is the only very natural fact of the human beings. In the beginning stage, we can see this blue pearl only for few seconds. The blue pearl with its glorious blue ray of light moves without rest, darting in and out of the eyes and if we possess spiritual strength which is acquired by our rigorous meditation and spiritual sadhanas, we can make the blue pearl stand still and keep it within the place of our eyes.

Divine Visions

If we are the worshippers of an ideal form of a particular God with proper manthra, we will see the divine form with voice within the glittering spark of this blue light in due course of time, but our meditation process should be steady and beyond any sort of explanations. Sri Rama manthra will give us the scene of Sri Ramachandra Moorthy's glorious sketch, Namasivaya manthra will show its Godly form of Lord Shiva, Allah, the manthra will show something extraordinary and the holy syllable—Jesus will show the structural form of Jesus Himself. Thus the pious people are seeing the structures of the various forms of God through their sadhanas, Meditation. The body of this being is not solid like our bodies, but is made up of shimmering Blue Superconsciousness. Then the blue being's voice also will be heard by us intensively when our meditation becomes strengthened with full of concentration and devotion towards God and Guru. The form of God will vanish soon and then the Blue Pearl and its glory alone will ever be all along the space. Only after attaining this sort of plane and structure, our aspects of God's formlessness, attributelessness will vanish and we will have a vision about God's Omnipotentiality and Omnipresence. God is nothing but the Supreme Consciousness. If this is the case, then why should He not be able to assume a human form and appear before us ordinarily? This question is arising only because of our ignorance and pride. Through intense meditation, we come to see that the Blue Pearl's glorious blue ray is filling the universe and all things are shimmering and scintillating with this blue light. We will realize that we ourselves are that light and our feeling of smallness will disappear. Our limitations, calculations and conclusions are merely nothing before this Glorious Blue Pearl, the Holy Atman. We will realize our vastness and our own Gloriousness. Then divine bliss and oneness are the same, everything will be with bluish glittering light and there is no separative sense of God's form as a special human being. This Blue plane of bliss's entrance is the tavern of the ecstatic one and it is the goal and motto of the process of meditation; it is the abode of God. This is the place where there are no worries, pains, sorrows, agonies, death etc., which is full of Eternal Bliss, rejoicing and Ananda. If we have once attained this state, our understanding about all things will be completely transformed.

Man is God

We come to realize that we are nothing but Godly Bliss. We may be with this physical body, we are God alone. This is the highest state of the survival of human beings and if it is fully realized, everything comes to be understood thoroughly. There is nothing to know, read and express. We come to know that the whole cosmos arises and subsides in the supreme self itself. The self is cause of the survival of all beings and their stimulations and their responses. After this, there is no need to keep our process of meditation, because wherever we are living and whatever we are performing, we will do these things with the awareness of the inner self. We will start to see the same self as in ourselves in each and every particle of this world and even while we are living in the midst of the mundane people, we will remain immersed in the self by all means. This is the state of natural samadhi and it is the highest level in spiritual journey. If we are in this samadhi stage, we live with God and go by God. Here, everything will seem to be divinely and our entire beings are immersed with God Himself. Whatever we do are the manners of worshipping of God; our inner Ecstasy will be stable in all circumstances and places and then we are all Jeevanmukthas.

A Jeevanmuktha

Jeevanmuktha is one who is liberated while living in the body. There is one among crores and crores of human beings. He will never want to exhibit his nature to this world because nobody is ready to get the designation of a Jeevanmuktha. We are contented only with the fulfilment of the stomach and the sensual feelings. This divine process is to be obtained by rigorous, regular, systematic exercises. After the attainment of this stage of the highest elevation, we fulfil the cause and purpose of the process of meditation and we attain the goal, motto and the purpose of this human life. Why is this life taken on this earth? This question is answered through the attainment of this Highest elevation, Jeevanmuktha stage which is thoroughly divine and intellectual. The Guru's grace and Divine assistance alone make us to lead a spiritual journey in order to regain the union with God. We came from God and now we unite with Himself by the divine grace of the Guru and God. There is nothing in existence but verily God Himself is ever-existing. This is the truth we attain after performing all the spiritual sadhanas, particularly meditation.

Motto of Meditation

In the place where we meditate with the chanting of the manthra regularly and systematically, the vibration of the process of meditation will gather and it will make us to do meditation comfortably. First, we should sit quietly and then turn our attention within ourselves. Focusing our entire attention on our holy manthra which was received from the Guru and thus the manthra carries us to its own glory.

The mind is naturally with full of thoughts. Therefore, if a thought appears on our inner plane of the mind, we should try to wash it away, instead of acting upon the thought, let us consider every thought to be no different from the supreme consciousness which is the motto of our process of meditation. Here, we should very well realize that the mind is a contracted form of consciousness and when it gives up its awareness of its own being, the mind, it will naturally merge once again into the supreme consciousness. Even though the supreme consciousness has become into innumerable thoughts, these are all nothing but the manifestations of the supreme consciousness alone. If we bear this truth with realization, our process of meditation will be done in a better manner and we can yield a good result. When we are thoroughly present, without wandering of the mind, there God also shows His presence. There is no need to be afraid of feelings which are happening only within us and around us, they are nothing but mere manifestations of the inner self alone. The whole motto and goal to do meditation is regain our original, divine peace and happiness. This is the main purpose of meditation.

Purpose Achieved

When we meditate with full of quiet and subtility with full of awareness that 'I' am not this physical, external body, I am not different from God; nor is God different from me, this truth will be realized fully by the innermost plane of our soul, then everything will be blissful. So, meditation should be on our Self, so, we have to honour the Self. Through regular and systematic process of meditation, we will come to know that our inner self, where God dwells within us as we are existing, and this Self is the Abode of God. Now, the purpose of the process of meditation in this life span is attained. This is to be attained by all means, is the purpose of birth and when we are living, we realize our inner Self and attain the Divine Happiness and Bliss. We should perform meditation as one of our daily duties like eating, drinking etc., if we meditate on our inner self, with chanting the holy manthra regularly, and systematically, we will reap fine fruits in the future. With full of dedication, determination and with full of confidence, we should meditate, then the manifestation of God will realize God Himself through meditation. Then the process gets its natural divinity. Unless we are supremely worthy, this will not be a practical one. We should perform meditation as a disciplined daily effort. We put coins in a content, in due course of time, we find many coins; likewise, our daily meditation will give us very fine strength to our physical and spiritual bodies and bear fruit at the needful time. So, it is noticeable that meditation should be done with full of confidence, the Inner self will be realized soon and this kind of mental cultivation will do its earnest assistance to the process of meditation.

Meditation Processes

There is no limit to meditation, to do meditation. The point is that we have to increase the duration of meditation gradually, in due course of time we find joy in performing meditation. Naturally we do meditation when the time comes with full of intention and dedication. Our process of meditation's quantity depends on the capacity and resistance of the physical body. When we do meditation too much, our head will become too hot. When we perform meditation, we should take very nourishing sustenances, our physical body gets strength to do meditation successfully. If this body is not nourished with very fine nutrients, the fire of meditation will consume our Ojas sakthi as its prey, then we become dull and mostly tired, we will naturally lose our endeavour to do meditation. If we want our meditation to be successful, we must conserve our Ojas sakthi with its full flow and the power to do meditation to the body is synthesised not only from the food materials but it is also from our inner Ojas sakthi, created from the sexual fluid, which is present in the marrow of the bones, like a radiant yellow fluid called OJAS.

A Sound Body

We must be very careful about the food materials that we eat and drink. The process of meditation that derives from the sakthi has been awakened, has tremendous strength; when we are speaking about meditation, it seems to be very simple and easy, but when we get into the process, we experience its difficulty to keep it up on its own plane. The process is not an ordinary one, but the nature is that the fire of meditation burns up all our impurities and purifies the impulses of our vitalities, strengthens the body and refreshes the mind by all ways. After these activities, the mind becomes actionless and still and then we become established in the Inner Self. This is the result of a regular, systematic meditation and there is no need to discuss the hours of meditation. It should be done through meditation itself and there is no need to discuss its stipulation of time. It is far beyond time, space and place. If our meditation should be active and successful, we should have genuine strength both physically and mentally. If we are full of true love towards meditation, there is no need to quarrel with our own inner real self; we will see it very positively. We will be absorbed during our meditation with such nasty blows of mental deviations, if we are not able to close its origin, we will not at all reach the Self. Then, our efforts are vain. So, we must be very cautious to wash out all our mundane procedures when we are in meditation. This is the thing we must always try to keep within our control and then, the process of meditation will be an easy thing to do and the fruit of meditation, naturally, will be a good one. In due course of time, we come to realize that the fact of meditation can be taught through meditation only and there is no way through which meditation can be known fully to all its dimensions of the process of meditation. Meditation is the very best way to know the Inner self by ourselves so that it is honoured by all and it is ever-existing beyond time, space, community, religion and so on. When we sincerely need the process of meditation, meditation itself teaches us its nature and significance. Through meditation, we go close to the Inner self. After the saturation with the self ends, we attain the divine qualities as God has. So, it is very proper and good to meditate when we are sick. Whether one is ignorant or enlightened, good or bad, everyone is inflicted with diseases. Diseases strengthen our body too much and agonies and problems strengthen our inner self. There are only two types: an ignorant man undergoes sickness while weeping; but a man of wisdom undergoes sickness with full of understanding. Meditation is itself a great medicine with full power and it acts as a very good companion while we are in solitude and it will respond according to the impulses of the inner self. When we are ill, if the process of meditation is there, we experience less pain because of the glory of meditation.

Meditation — The Best Path

Meditation regulates our heart beating process normally, controls breathing phenomena to its extent and governs all organic systems in order to activate our entire physical system to do worthful picking up of the enforcement of the divine process, Meditation-realization of the Supreme Self. Meditation should be performed without expectations and they are mere hindrances in meditation. Our good efforts will never go to waste and in due course of time, our efforts get fulfilled and we can experience some delightful scenery which are picturing on the plane of the Supreme Self. Even if nothing appears to be happening now, keeping meditation will sooner or later make us realize something which is full of enlightenment. We had accumulated so many sins and so many karmas that our worship could not bear fruit. Finally, through the sakthi of meditation, all our sins are burnt up and we become completely pure. On this plane we have the Holy darsan of God, we become the forest of divine wisdom which is received after a long-time practice of meditation. We know nothing about the karmas that are standing behind us, which are the impressions of our past births. How can we hope to rid ourselves of all of them by meditating just for one or two hours? Simply we should meditate systematically and keep ourselves calm merely. Through the grace of the divine inner self, in due course of time, we will realize the oneness of God which is in existence ever.

The Joy of Meditation

In the beginning stage of meditation, we want to see several kinds of scenes, lights and want to hear various sounds because of the illustrations of meditation about which we read in several books. When it comes into the practical side, good meditation is seeing nothing. When the sensation of the systems stops, we can realize something, the ever ending process of survival is going on without any stop through our inner systems. God is ever-existing beyond these visions and lights when we do meditation. Our process of meditation should be set up only to realize our inner self, then it will obviously lead us to have the glimpse of God. In the plane of absolute quiet and tranquillity, we can realize God, the joy of realization. Joy or Bliss is the true attainment through various sadhanas of spiritualism. Of course, this joy is searched by all of us in this mundane world, by performing various doings, we are not able to attain the permanent joy, because all these mundane things can yield only temporary happiness because they are not permanent and they are not able to give us the everlasting bliss. If we are really in quest of Bliss, we have to try to realize the Inner Self, then the Supreme Bliss will be obtained in due course of time. When our manthra chanting saturates with our breathing, the supreme truth comes to realize on its natural treasure. Its nature is Joy and love. When our meditation is going on rigorously in a systematic manner, our inner Being will start to overflow with pure love. In this stage, we can laugh as a child which is beyond pride, egoism and sexual feelings. We seem to be mad and our activities cannot be known full-fledged to the external people because they are not having the awareness of their Inner Self. The realized soul alone can know us. Madness does not denote in the sense of the affection of this worldly things; instead a spontaneous outflow of pure love and Bliss. We are able to read any of our companions and neighbours properly due to our attainment of the highest plane of divinity. God is ever blissful and He is beyond all planes and He is out of reach even by illustrations and imaginations. Vedas may quote the Glory of God but they are not having the power to make us divine and lead us towards Self-realization, saturation with the Bliss of God. So, mere manthra chanting without proper confidence will give us nothing but it may earn name and fame among the innocent people in the society.

Identity Lost in God

Repetition of the manthra with full of determination, dedication and devotion with the concert of meditation will give us everlasting joy which is the abode of God Himself and it will make us to see and realize the form and voice of God. So, the experience of a realized soul is entirely different from the normal, mundane behaviour of the people and the mode of performing spiritual sadhanas. The last stage of realization is beyond all formations and scenery. In this state, our mind is not able to see differences like it is red, it is white, it is blue and so on. The experience of realization transcends all visions, even though there are many experiences in the pathway of spiritual sadhanas. It cannot be explained in mere words and speeches. Words are not having verily this power to describe the plane of this state. There will be no shadow, no form, and no gender also, in this state. When the river merges with the sea, it loses its indivituality and name and itself becomes the Ocean, likewise the final experience is beyond illustrations and descriptions. When the divine manifestation of God is perceived by us, we lose ourselves thoroughly and we do not know our nature for a long time. When we understand the Eternal Truth completely along through its divine angle, we exist beyond even the state of understanding. When we meditate completely on this truth which is not everchanging more and more, ourselves and the object of the process of meditation will merge in due course of time, and this is the final state of Supreme Experience. When we are on this plane, we may say that we are meditating and for some moments, we are not able to know what has happened to us. We are on the plane of Supreme Ecstasy that we are not able to reveal and feel that state implicitly by our mundane organic systems like speeches and writings. It is not knowing the experience of God. When a realized soul is in meditation, he comes to have visions of glorious lights to some extent and he does not lose his awareness, due to his awareness, he sees these things when the mind is turned within but its modifications are not thoroughly still and stable. When he travels beyond these inner modifications, he sees no lights and visions, because he is beyond these types of illusions and the state of culminations.

Two Types of Samadhi

The realized souls have described about two types of samadhi, which are SAVIKALPA, the samadhi state which is full of thoughts and NIRVIKALPA, the samadhi state which is without and beyond the plane of thoughts. When one is in the state of SAVIKALPA samadhi, he experiences the Inner Self as a glittering ray of light with brilliant colours. In the case of NIRVAKALPA state, there is no mundane existence, because there is no seer to see the objects, this is the state where there are no things to rejoice and the cause of rejoicing, altogether, is beyond the scriptural and the intellectual. It is only positive and ever-existing. This is the state the human being is trying to attain through various modes of sadhanas, which is Supreme Joy, Bliss, i.e., God.

Realization of Eternal Truth

The end of the process of meditation is, we realize that everything we see, feel and taste is nothing but the Self. Everything is the Self. Like the water when it is solidifying, becomes ice, the Self manifests form and voice and seems to be the universal beings. There is nothing but the Self. We are also that Self. Recognize this first and then we will know all naturally. In other words, everything is Consciousness, the Self alone seems to be these things in the universe externally. We, too, are the very same Supreme Self. We experience this Universal truth in practical of our own efforts through spiritual sadhanas. The Supreme Truth will not change due to space and time. It is ever-existing and so it is called the Supreme Truth. In this materialistic world, there may be many truths, but they will change according to the time, space, creed and sects and there is no need that they should be universal. Nation to nation, even state to state, the feature of truth may differ, but the universal truth, like, "The sun rises in the East", will never change and it is ever new and everliving. Because of pride and ignorance, though we are having the sense of the Supreme Truth of our Inner Self, we are not able to realize the truth's inhidden fact in its own manner. When our inner awareness is in operation, we are able to accept and realize the Glory of the Supreme Truth and then we honour the Truth also. In other words, when we get the inner consciousness's intellectual wisdom and its glory, we are able to know the quality of the Eternal Truth.

Supreme Consciousness

If we have a keen intellect and the power of right understanding about the spiritual practices that we perform in order to recognize our own Self, it is so simple that it will take place within a fraction of a second. It is due to the lack of the power of right understanding that we have to meditate. The object of meditation differs from the process of meditation and so the puzzles arise, "I am an individual" — this awareness simply will lead us towards the concept "I is God". We are with full of feelings about ourselves and about other people negatively and so we have trapped our life with limited identification. When our mundane feelings such as anger, greed, attachment arise in us, we simply identify ourselves with these qualities of temperament, but we are not knowing the exact sense of what "I" is. We are showing very great interest in knowing vast and elaborate details about others and other things but we are not showing such kind of keen interest and effort about knowing the Self and its nature. If we come to treat ourselves in this manner of realization about the Inner Self, then what we learn is nothing but foolishness, what we earn is nothing but uselessness and what we accumulate in the sense of neighbours and companions are nothing but illusions and imaginations and then we will have a right answer about our Inner Self and its glory and value. When these are in operation in our daily life, it will be more beneficial to us both materialistically and inwardly. The sense of limited individuality, a type of egoism, has trapped us for innumerable births and deaths. To get rid of this cycle we have to purify our mind and heart in order to accept the awareness that "I am the Supreme Consciousness", to achieve this fact, we have to perform meditation on the plane of doing good actions and by chanting the holy manthra regularly and systematically. When we do these activities with the identity of our Supreme Consciousness, we will really bear the fruits at the earliest time. Our practice will coincide with the identification of the Supreme Truth. We should keep our intellect and mind immersed with the idea of the Holy manthra repetition. Through this kind of right mode of meditation and understanding, we come to know that God Himself is meditating and all the objects of our process of meditation are nothing but God and our meditation itself is God and around Himself. After attaining this typical awareness of our intellect, we can do our spiritual sadhanas anywhere and at any time. We, the sadhanas will be beyond space and time. There is no need to close our eyes in order to keep our mind still, because the self's awareness is beforehand, our ordinary mundane activities will become meditation itself and will begin to experience the Supreme Truth spontaneously, whatever we perform. This is the highest gift of meditation and if it is performed with full of devotion, it will make us divine without our efforts and meditation alone has the capacity to meditate on the object of meditation and the object of the meditation is nothing but the process of meditation. On the whole, there will be only the existence of meditation alone and nothing is in existence. When we understand that the Self pervades everywhere, we realize that there is no difference between the mundane life and the spiritual life.

Plane of Divine Evenness

In the beginning state, we can differentiate many things with our bookish knowledge and when we have the perception of divine nature, the difference to see will vanish and we will come to have the sense to know that all are nothing but the Self's modifications. "There is nothing which is in existence beyond the Supreme Self." No activity in this world is an obstacle on the spiritual journey when we perform it with full of love and with the awareness that the Self dwells in all beings. No matter what our field of activity is, if we dedicate our work to God, it becomes a spiritual sadhana. If we do our daily deeds without desire and expectation of their fruits, that too is a great yoga and this may proceed with the mode of life which will glitter with the divine glory of ensurance and endeavour. When we meditate on our Inner Self, we feel more love for the world and we show more interest to understand about it. When we acquire the spiritual wisdom, we can see this world's actions are oriented with Divinity, the Self. When we attain the true knowledge, we will realize that whatever we perform is meditation and worship of the Self and there is no matter of offering prayer in order to have something from the Supreme Being. There is no giver and receiver and that is the plane of Divine evenness.

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"Guru"

Great Truths

Sri Adhi Sankara Bhagavatpadar, in one of his hymns, says, "Oh Lord, wherever I go, I am walking around you, whatever I do is the worship of You." This is the best understanding and this is the suitable and right mode of awareness with which we should practise spiritual sadhanas. If we are able to recognize that everything we are seeing inwardly and outwardly, is nothing but our own Self, then it is so easy to keep ourselves, at all moments of our life, in all deeds that we perform in our life span in the media of the process of meditation. This is the way of meditation during our life in the midst of our modes of life (worldly) and the way to have the Eternal awareness and this is the goal and motto of the human life. Sri Jnaneshwarji describes these as follows: "The whole body is like a lotus which has four petals of four kinds, colours and sizes. Each of these has its own significance. The first is the gross body, its colour is red. The second petal is the subtle body, in which we sleep and experience dreams. It is the size of the thumb and its colour is white. The third petal is the causal body, it is the size of the tip of the third finger and its colour is black. The fourth petal is the supracausal body, which is as small as a sesame seed, its colour is blue. This last body is of the greatest importance, it is very brilliant; it is the foundation of all spiritual sadhanas; it is the highest inner vision." Practising spiritual sadhanas with the awareness like "I am the form of the Inner Self, Shiva, then we will attain the Self, Shiva. By becoming Him, we will attain Himself and because I am Shiva, then I will attain Shivahood very easily." "Shiva is the doer of everything, and He is also the action. Although I am involved with all my senses, I am still Shiva." Thus, the experience of the realized being, the highest meditation and the mode of meditation in the midst of this world is explained to its extent.

Nothing Possible without Guru

Though we are enriched with very fine knowledge acquired by reading the scriptures, it is only possible that we can know our Inner Self with the assistance of a Guru. This is a Universal Truth, by receiving the Guru's blessings and holy words, we attain awareness about the uncertainty of this mundane world and the pure certainty about the existence of the Inner Self. There is nothing greater or more valuable than the Guru. Already, the Guru has attained perfection through his own efforts and by which he has the ability to make us pure, and it is the way to attain eternal salvation. Even in this materialistic world, if we want to know something, it also needs some teachers to teach the lessons in order to get a good position in the society whether in the educational way or even in the political way. Therefore, everything is possible, if the Guru's grace is attained by us.

Identifying the Real Guru

In the present world, there are many people, who are in thirst of spirituality. They have tried to attain peace through several ways like science, technology, politics, power, accumulation of wealth and so on. But their efforts are not able to give peace to their minds. Their trials have ended in vain. So, they try to attain peace by performing spiritual sadhanas like meditation, yogic exercises etc. Today, there are many disciples to a guru and opposition against gurus is also on the full flow. These are only because of wrong understanding and the inability to realize the state of the guru. The guru is also a man, but he has realized himself thoroughly, even though he leads a life in the same manner as others. So, it is not so easy to understand about his mode of life and activities. We are weighing one's capacity only by the wealth and status in the society. But this is not the measurement of the divine race. Only mental elevation is the measurement and by which the Guru can make us pure, divine and disciplined. Then only, we can understand the value of the Guru. Because of the behaviour of false gurus, those who call themselves Gurus without having had a guru of their own—some people become very upset whenever they hear the word "Guru". There are regulations and limitations among all races and sects of people in every field and country and religion, so it should not be surprising that there are also regulations and limitations among gurus. This is not in the sense that every guru is false. We should be very careful in choosing and accepting one as a guru. Saint Kabirdas says about the guru like this, "The Guru, He is the real guru who can reveal the form of the formless before our eyes; who teaches the simple path, without rites or ceremonies, who does not make us close our doors and hold our breath, and renounce the world; who makes us perceive the supreme spirit whenever the mind attaches itself; who teaches us to be still in the midst of all our activities, fearless always, immersed in Supreme

Bliss. He keeps the spirit of yoga in the midst of enjoyments." By being in the company of thieves one can learn how to tell the difference between a thief and an honest man. In the same way, by observing a false guru we can learn the qualities of a real one. What is the reason, do false gurus survive? The whole responsibility for this false identification is our own. We accept gurus just as we accept our politicians.

Disciples' Sincerity

A true disciple will never be trapped by a false guru. If our thirst of·spirituality is a real one, God Himself will descend as a guru to lift us towards His Supreme plane. So, there is no necessity to bother about the guru's qualifications. If we are the real aspirants, automatically our gurus also will be real ones. But we are so false and simply cheat ourselves because we want to attain something cheaply and easily in the way of performing some poojas and rituals.`So, there is a way to claim oneself as a false guru to cheat others in the name of religion, rituals and so on. We are not ready to honour a holy man who makes us and preaches the process of discipline and self-control. These subjects seem to be boring and painful, because we want to attain something without our own efforts, but we are in the mentality that we should attain something by others' efforts and performances. So it is very difficult to choose a real guru. We make sketches about a guru that he is just like ourselves—who practises therapy with us, who dances with us, who drinks with us and who encourages our non-sensical activities. But it is to be insisted that a person who behaves in this manner can never be a true guru. Gold is always Gold alone; it will never transform itself into any other metal. Likewise, the noble qualities and Self-realization and the capacity to make others to realize their Self are the exhibits of a true Guru.

God Descends as Guru

In the Hindu scriptures, the Guru is honoured as Brahma, Vishnu and Shiva. Why? The Guru is respected as the Brahman itself, which is the sole root of all beings. So, the state of a guru is not possible to explain in words. It is beyond explanations. Guru is ever divine and He is always ready to make others divine. He is well versed with the ways and syllabi of divine courses by which He can teach us the noble features and make us divine. So, it is clear that the guru is all in all. A guru will never say that "I have a lot of wisdom and others are all ignorant, so come and receive my teachings." Truly, a guru, whether he owns a physical body, is not at all a human being. "GURU" means the creator of the Glory of this whole world. God's five performances are: "Creation, Sustenance, Dissolution, Concealment and Bestowal of Grace". These inhidden treasures of potentiality are well versed with a true guru and he is having the divine inspiration to be all and he can do anything according to his own will and pleasure. An old scripture illustrates this, "The guru is God's grace-bestowing power." Guru is not an individual, a solitary person. He is a mass of divine energy which manifests and supports the whole universe. The inter-link heritage between the guru and the disciple has been adhered to not only from recent times. It is existing from the vedic period. It is a very fine, divine lineage which forms the human energy into a divine one. The guru-disciple correspondence is in existence even before the world's creation. No! It is beyond the creation of water, earth, air, fire and ether. This divine principle is within every one of us as the existence of our inner Self. Thus, our respects and honours what we pay to a guru, ultimately they return to own ourselves, the Inner self. Our Inner consciousness is nothing but the guru's divine glory and it is represented in the form of voice and visionary being, the Guru, is the whole manifestation of the Supreme Consciousness and he is the reservoir of the Supreme Bliss. If we just hear his words, practise in our daily life, it will lead us towards the contentment of the Guru's heart and we can have the grace of the guru. The guru's grace will give us enormous strength to do spiritual sadhanas and to do our business properly in the mundane world also. Guru's grace is more dynamic and powerful than God's. A real guru has the origin of Lord Shiva Himself, He is the foremost guru of all gurus. Before we entrust a piece of work to an engineer or a doctor, we ask him, "from which university has he got his degree?" Then, we scrutinize his certificates and with the merit he has obtained he is appointed. Likewise, before we accept one as a guru, we should know about his lineage, we can check the guru by all means before the acceptance, after accepting as our guru, we should show our outstanding obedience, sincerity and discipline to Him. He is the representation of God Himself and He is living along with us in order to elevate us in the spiritual sadhanas.

Salient Features of Guru

The guru is one who can wash all our impurities and make us enlightened with the Supreme Bliss. Without the proper guidance and assistance of a guru, our sadhanas may not have a fine finish and it is like a man who travels in a train without ticket. An individual person can become a guru only after receiving the holy acceptance from his own guru. Then only the lineage of gurus will be shining in him, that inner everglittering Shanthi and sakthi will lead us towards Eternal salvation. A guru must be well versed with the holy vedas and scriptures; he must have a full outsketch of spiritual philosophies and he should have a clear idea about them perfectly. He should be with presence of mind and he should not be a man of speech; but he should be a man of action. Then, His words and preachings will flow from the heart and they will be enriched with divine energy, which will penetrate the aspirants' mind to the deepest plane and thereby the aspirants will realize their own self. A real guru should be a practical man of all the spiritual sadhanas and having fully realized the Supreme Truth and thus He will be free from ignorance and illusions. Today, there are innumerable authors who are going on writing so many books on various titles, but is there any possibility of elevation to the humanity either in the spiritual life or in the materialistic life? They only riddle and puzzle the minds of the people. The books may be written such as how to live for 100 years, but the author himself dies at his 60th age. Then what is the real use of the book? Beyond the knowledge acquired from the books and scriptures, the essential is Self-realization. The authors of such worthless books both to the material and spiritual life only spread their own delusions and lead the readers towards frustration and depression. The books should reveal the supreme santhi by which we can be immersed with the Supreme Bliss. In ancient times, the Holy saints and sages wrote books for the welfare of the society and they are living with its own natural frame; today, books are coming and automatically they are going to the waste paper shops. The opinions which come from the divine glory of a holy man will alone exist beyond time and space and it will be very much useful to the society in order to make it to lead a life with full of happiness and contentment. Such books are very much essential to modify today's trend of people. The uncertainty of the mundane beings and their lives and the certainty of the Inner self should be fully revealed and stressed upon by the authors through their writings and they will penetrate the readers' hearts and they will initiate them to live a divine life. Then the whole world will be without miseries and pains. Lord Parameswara told Brahma, "He who indulges in mere reasoning, who entangles his disciples in a net of gossip, complicated words, and arguments can never be a true guru." A well versed genuine guru has the full practically realized intellect of the Supreme Truth embodied and rooted in the vedas and upanishads and other holy scriptures and the real guru will preach the same truth with illustrations as the teachings of the ancient saints and yogis. It is not at all a qualification to a real guru just to know the holy scriptures and its realization fully. He must also be well versed in the materialistic arts and skills. He must lead a life to be an example to the disciples how to lead a mundane life within the frame of spirituality.

Guru — The Perfect Ideal

Every corner of his life should glitter with divine sparkles. An engineer may be an expert in constructing buildings, a doctor may be a specialist in giving treatment to the patients but a doctor does not know engineering and the engineer does not know to give treatment to the patient. These are professions; thus they may have differentiations. But a real spiritual guru, who is a realized soul, should be a specialist in all aspects of life. A guru is responsible to guard and guide his aspirants who are leading a mundane life in this earth, the guru should be familiar with all about their joys and the worries of their problems and he must be having supernatural power to pull out his aspirants from these grievances and sorrows and make them to stand on the plane of Eternal Peace. It is only possible, if the guru has the exact and direct experience of divinity. Real gurus like Sri Ramakrishna Paramahamsar and Sri Arunagirinathar were seeing God just as we are seeing the objects in the materialistic world. Through their process of rigorous, regular, systematic meditation with full of determination and devotion, they have experienced the Supreme Truth within themselves, the Inner Self, and thus saturated with the truth, losing individuality and became one and the same. In this state alone, a real guru comes to the plane of survival in order to elevate other persons from illusions and frustrations and make them ever divine. They will be awakened by the Supreme Truth and get enlightened. Although the guru sees the mundane world through his fleshy eyes, it is the sight of the Supreme Consciousness and it is very different from the ordinary optical system. He is with the ability to promote the divine will to see the inner ever-sparkling light which is the Light of all lights and scintillating in all the people, in all animals and trees and even in Himself. According to his own view of vision, both the matter and the consciousness are only different planes of consciousness, for he sees nothing but the same Supreme Consciousness everywhere in all aspects. He now sees only the Inner Self's glory and nothing about their outward exhibits because he is far away from illusions and false demonstrations. In this process, the real guru himself enlightened is able to make others to experience the same glory of enlightenment. He is living on the earth simply for this reason only. He is for the welfare of others to make them to realize their Inner Self.

Role of Guru

Simply for the bestowal of divine grace, he has become one with the Supreme Consciousness, the energy of consciousness has taken up its residence within him. It can be explained as follows: Many candles are lighted by a single flame. Likewise, the real guru's self-realization can kindle the inner self of many aspirants. So, the real guru is full of divine light and it is the cause of all lights in this world. It is so bright that the solar Sun's light is not even equal to have the possible fuel for its own brightness. This solar sun may lose its light; but the Inner light of the Supreme consciousness will never lose its Light and it is the fuel to the Solar Sun too. The Divine force of the Divine Self, pulsating within all the human beings is permanently regulating all our activities according to its stimulations and responses thoroughly throughout the body and Inner Self. The real guru stores this divine cosmic energy, through His performances of spiritual sadhanas, can transmit it to the aspirants by some ways according to the cultivation of their interest and the Guru's divine ray emanates from every part of him and all the people who come to have contact with him can receive the divine sakthi, through which the people taste the realm and harmony of spiritualism. The real guru is having the controlling power of the intensity of the awakened inner force. If this force is rolling too much and in full strength in an aspirant, the guru can reduce the level of the sakthi's intensity and if the sakthi is not working worthily enough, the guru can increase the level of the sakthi also. He has the ability to sustain the procedure of the initiated disciple and washes the disciple's inner impurities and makes the divine joy arise within him. The guru can assure that the awakened sakthi of an aspirant will naturally lead him to the highest pedestal of divine joy and contentment. In Malini Vijaya Tanthra, Lord Shiva says, "That Guru who reveals the potency of the manthra is just like Me." In the same way, the guru who realized the potentiality of the manthra is capable of making the aspirant to realize the manthra's potentiality. If one gives himself thoroughly to a real guru, he will be protected by all the ways in all places with the full lineage of the guru's divine support and assistance. He guards and guides us ever. The divine force of the lineage of Gurus fully assists and leads the pathway of a real guru and the guru is kept on the plane of originality with the grace of this divine lineage and once an aspirant receives the initiation from a real guru, the whole divine lineage stands behind the aspirant to protect and keep him as he steps towards the motto of human life, the Eternal Salvation. If we want to live happily, the vital force is very much essential, likewise, a real guru is absolutely necessary in everyone's life to have the knowledge about the spiritual sadhanas and the study of the mode of self-realization. There can be no process of meditation, if there is no guru. There is no other way to attain the Supreme awareness of the Inner Self, without the guidance of a guru. If there is no love, divine love which is never perishable, unchangeable and an invaluable wealth, then no illumination of the Supreme Inner Intellect can arise without the grace of a guru. The syllable "GU" means the "Darkness" and the syllable "RU" means "Light", in this manner, a true guru can dispel his disciples' illusions, ignorance and illumine the divine glory of Light. He gives the disciples the mind of right understanding and right perception and he washes away the aspirants' delusion of imperfection and grants the aspirants the Supreme frame of the Highest divine wisdom which is ever-living beyond time, space, sects, creeds and religions etc. A real guru steals the aspirants' pains and sufferings, instead of picking up their money and collecting wealth in the name of spiritualism, but he is enforcing Himself to increase the aspirants' noble qualities and eliminating their wicked and narrow-minded proceedings. He is not expecting anything from others, because he is well settled in his life, he knows the art of living happily with what he has and he is beyond expectations. He is not at all a cheat and is not mischievous in any manner, and he is living to give his Dharma to his aspirants through his graceful teachings. He is having a full-fledged life because he has everything he wants within himself. Mental contentment, divine joy, water for thirst, food for hunger, a place to reside, clothes to wear are the essentials to a human being's life, these are all possessed by the guru, by his own efforts and there is no need to expect anything from the aspirants in the name of spiritualism.

Guru's Equanimity

A real guru sees everything but he is not attracted by these outer shapes and beauties, he just notices things, he eats, but not for the taste and he is not allured by the delicious flavour of the sustenances, his otic system properly functions but the system will not show keen interest in hearing sweet sounds. He is the master of the senses and he has the controlling power of all the sensations. These are possible to a real guru only because he is entirely tasting the Ecstasy of the Inner consciousness, the Supreme Self, his sensual systems have been turned towards one point and they are immersed only in that Inner Ecstasy. In Bhakthi Suthra, Saint Narada says, "After attaining the Inner Love, a person has no desire for anything else." The real guru always maintains his mental role steadily and he keeps his mind, and does not allow his mind to move from the self. His intellectuality is as deep and serene as the Ocean where the ebbs of joy and eternal bliss are always there with their full flow. These attract the people very much and the aspirants are insisted upon to perform sadhanas as the guru did. The guru's heart is always filled with compassion and glory of love for all beings; there is no place for wicked qualities like desire, anger, pride or jealousy and so on. According to his concept, all religions, all activities, all nations, and all human beings are nothing but the manifestations of the Self and so he has equality among all these beings with a vast sight. Even though the guru has completed all the spiritual sadhanas like meditation, yogic exercises and worshipping in various methods, he himself always performs these as the teachings to others and shows how to perform the rituals and methods of worship in order to get a good result. So, every day, he is doing yogic exercises, doing various rituals and poojas to the idols of the divine Murthis. This will make the aspirants to be inspired by the guru's activities to some extent and they also start to perform their spiritual sadhanas intensively with full of devotion. He always leads his mundane life within a frame and regularises his activities in a proper manner. Time to rise from bed, time to breakfast, time for meditation and manthra chanting, time to be silent, time for doing mundane deeds, time for worshipping and doing rituals and poojas and time for sleep, likewise, he routines his time and does them in a proper way. He never fails to do these for any cause.

Divinely Character-oriented

The real guru is the fine follower of Celibacy and as the result, his Ojas sakthi always moves upward towards Nandana; and through this mode of elevation in spiritual life, he is attaining the capacity to pass his Self's glory into others by several ways, like touching, just seeing, giving manthra and allowing the aspirant to do rituals. To an eminent scholar, there is no boundary as to be character-wise; but a spiritual guru must be always aware of his conduct and character. If character is lost, then everything is lost. Therefore, the guru is always concentrating to keep his character without fail. He is honoured only because of his vibrations of his activities which are divinely character-oriented. Even though the guru lives in a state away from such concepts as virtue and sin, the guru always observes righteous conduct and character, and simply by being in his company, a disciple starts to observe and absorb good conduct. If an aspirant follows a righteous type of guru, he can benefit only from the guru who teaches the right path, whose company, sathsangam will uplift the aspirant, and through Him, he experiences some revolutionary changes within himself. So, it is a very simple way to elevate oneself by living along with a real guru and rendering service to him according to his thoughts, spending time in his presence, performing spiritual sadhanas with his guidance and assistance and listening to his truthful words. Saint Tukaram explains this as, "The glory of the guru is unfathomable. Even to compare him to the philosophers' stone is not enough. The philosophers' stone has the power to turn base metals into gold. Yet it cannot turn it into a philosophers' stone. A true guru, however, can turn a disciple into a guru like himself." This is the supermost qualification of a real master, the Guru.

Guru Dispels Ignorance

Sri Adhi Sankaracharya says, "Keep Sathsangam; it will wash our Moha and illusions and make us Jeevanmukthas." So, the union with good persons with noble thoughts will make us divine and we can be with everlasting bliss. A real guru is our supreme benefactor. He burns our confusing tendency and shows us our natural self and the motto of our lives. We are accumulating vast knowledge about our mundane materials and persons. We are showing great intention to gather details and particulars about so many things, but, if we ask ourselves, "Who am I? What is the purpose of my life? Why am I living? For what reason, am I having this human birth? What is birth and death?" We simply blink for the answers and we are not knowing anything about these questions, and we are not showing any attention towards the spiritual syllabus of lessons to know the answers of these questions, then we come close to the supreme consciousness and ultimately we are ever immersed with the Supreme Bliss. This can be achieved only through the Guru's guidance and grace. He assists us to develop love for God gradually and reveals that God is always in existence within ourselves. The mystery of the Real guru is apart from imaginations and illustrations. By keeping his company, we can realize God's omnipresence directly. After having the grace and guidance of a guru, we can see God wherever we look, inside and outside, we can realize the omnipresence and omnipotence of God Himself and we can have a special effect of sight to experience verily God's overall presence and the divine glory of its mode of actions.

them in a proper way. He never fails to do these for any cause.

Divinely Character-oriented

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This is possible only through the divine grace of a guru. Thus the glory, ecstasy and celibacy of a guru is significantly notable.

Guru — Unparalleled

He is the person with full of noble qualities, righteousness, good conduct and character which are ever divinely oriented and his grace will make us also divine and give immortal peace. From the ancient times the world honoured great warriors and emperors like Alexander, Napoleon, Nelson, Shivaji, Hitler and so on because of their physical strength and the people saluted them with fear and were pressed to be faithful towards them. At the same time, the world respected mostly with full of love and true sincerity apart from any kind of pressures and rules many saints and sages like Adhi Sankarar, Ramanujar, Mathwar, Jesus, Mohammed, Buddha, Vallalar, Bharathi because they had won their senses and they were well versed to control their qualities and they were the masters to make others to have awareness of their own Self. So, when we compare these saints to the great emperors, the saints are on the highest plane of the society. The emperors also prostrated before the saints and sages because of their noble qualities like forgiveness, not finding faults in others, keeping themselves away from pride, egoism and jealousy. Thus Gurus are outstandingly significant due to their divine mode of lives and their lives' intention is nothing but to make others to become divine and realize their Supreme Self. The glory and quality of the guru cannot be explained and it is to be experienced through santhsangam of a holy guru. He acts as a good mother, fine father, well versed professor in teaching the ideals of life, true guardian when we are suffering, exact friend in the midst of sorrows and worries, he regulates our senses in a proper way to be joyful and lead a self contented life. So, a guru is one who can be able to protect in all forms of relations which are exhibiting in the humanity's custom. He has a remote control and he is the supreme master to guide even our sense, although we are physically residing far away, he is able to make us march in a proper manner without problems and confusions. He always forgives all our faults and he keeps us from doing the wrong things once more throughout the life. He ever guards and guides in each and every shape of our life's proceedings. If we surrender at His feet with immense faith and sincerity like Arjuna towards Sri Krishna, we can also have the kingdom of eternal bliss, like Arjuna attained. The supreme consciousness itself acts as a guru and he is always for the sake of us only both materialistically and spiritually.

The Universal Teacher

Naturally, man can survive successfully only with the assistance and guidance of others. We learned how to walk from our own parents, we also earned the knowledge how to call them "Amma" and "Appa" or "Mother" and "Father". The ordinary syllables are being learnt from them. Our elementary, higher secondary and college lessons are learnt from the teachers and professors who have got some knowledge about the world, these are all only to learn how to earn money to proceed our daily life without frustration and depression. But, after acquiring such knowledge, there are miseries and pains. Why? There is no proper understanding about the Supreme Truth. It cannot be taught by these masters of Economics, Commerce and Computer Science. The peace is beyond the reach of these mundane oriented syllabi. In any way, if we want to educate ourselves, there is a need of a teacher and an institution. Likewise, we have to learn about the Self from the Universal guru as the teacher and the whole universe as the institution. There are so many chief-ministers, governors, prime-ministers, premiers and presidents all over the nations. There are innumerable judges and courts and there are plenty of educational institutions and professors and eminent political and statistical scholars. There are so many doctors and scientists who are going on discovering so many new things day by day. But in case of spiritual study, there are only very few who have realized their own self and have the power of realization of their own nature. Everyone is willing to have peace and joy, but they are not having the teacher to show the way and lessons to be learned. So, the Holy Guru is essential to fulfil this gap. The truth is that to understand the Self and have true Self-realization, we must have someone as a guru who can show and guide us in the right way. There is no difficulty to know others but it is too difficult to know our own self, even though we are the Self, because of our ignorance, pride, egoism, jealousy, we are not realizing the divine nature of our own Self. In this world, there are people full of talents and skills in various fields and departments, even though these are in their full flow, how many of these people have the knowledge of their own Self? When we see ourselves in a mirror, we can see our eyes only if we look at our eyes, so the sense of sight is important and it is considered to be the Guru. If we want to see our hair style, we have to look at our hair, then only we can get a clear view of our hair style. Here, the sense of the otic system acts as a guru. In the same manner, if we want to see our own Inner Consciousness, Self, we have to know where to see. First we should find out the exact place of the Self and then we can analyse the facts and features of the Self. For this reason, we are in need of a guru, teacher or a guide. The salient feature of the guru is incomparable. It is not useless or meaningless. It is the fullest meaning of the Supreme Self because the Self is always oriented with the Guru Himself, through this Self-realization. If we conclude that there is no need of a guru, it is either because some people in the name of gurus with their false attitudes, blind the people and so the people are not able to understand the value and the glory of the real guru.

Guru's Magnanimity

In the present time, when a real guru is present, we are ready to misuse his divine power in order to satisfy our mundane essentials, and after contenting ourselves, we simply leave him that he is worthless and useless. The Holy alone has the ability to realize the holiness. The wicked will be able to know the wicked. So, divinity is identifying the divine nature. It is important to have inspiration in spiritual life, the guru is so important in the process of attaining the highest pedestal of Ecstasy. A real guru will never make a person weak and keep him under his control and make him to act according to his own will and pleasure. If it is in action, then the guru is not at all a guru. He is false and a fraud. He makes his disciple so free and gives him full of independence. This is the real guru's tendency. He makes the aspirant to realize that his dependence is only upon God and on nothing else. The guru is doing a fine job, not to bind his aspirant, but to give him the fullest freedom of the Self. In the present world, we are seeing so many people in the name of gurus who are cheats, false and frauds and money-minded and so we believe that if we accept the authority of the Guru, we will lose our individual freedom and we will be slaves to the guru. It is thoroughly a blind opinion.

Man's Narrow Thinking

On the plane of this mundane mode of our life, we are losing our individual freedom in so many circumstances and situations. If we are ill, we do not think that we are compromising our individual freedom by going to a hospital and accepting a doctor to give treatment in order to be healthy. We are ready to pay any amount to cure the disease, here we thoroughly depend on the doctors. If our financial situation is weak, we do not think that we are compromising our individuality by getting loans from financiers. In these aspects, materialistically, even though we are losing our individual freedom to others, we are not bothering about it, but in the case of spiritualism, we are very much afraid of our freedom and designation. There are so many people ready to buy political magazines and other time-passing novels even for a higher cost and some people show great interest to buy costly dresses, spend lakhs and lakhs of rupees to construct fine bungalows and industries but when we look in the field of spiritualism, we are not at all ready to buy a Gita book for a moderate cost, some flowers which cost cheaply to do poojas, these are only because of our disinterest in knowing the Self. The innermost plane of self is ever blissful, it cannot be realized by reading and hearing holy scriptures and only in the spiritual field we are always showing our pride and egoism to their fullest extent and that is why we are not able to know our real nature of the Self. The people do not consider the stimulations and responses of these mundane things to be dependent, but when it comes to turn towards a guru and God, we immediately raise the question of the losing of individual freedom. This is not the right type of understanding. When we take refuge in the Holiness of a guru, we become completely free from dependence and our nature of independence is coming to be realized. In this plane, there is no loss of independence, but here itself, we can get the full divine grace of the Guru or God. When we give up ourselves, the sole nature of our individual freedom will come to illumine, where our anxieties, pains, sorrows, and worries come to an end and we feel the independent nature of our own Self. The self is always solitary and is never depending on anything for its existence. The Self is the sole base on which all are depending for their survival.

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Spiritual Study

Guru — A Reflector

Nowadays, we are learning various theories according to the views of the professors, we do not learn anything about ourselves; our brain is loaded by particulars, formulae and many codes. The musical plane is analysed and measured by one particular singer's and composer's eminence. This eminence may be praised only after his earning name and fame. So, these efforts are only useful to construct some sort of name and mundane wealth; these are not in any way supporting us to elevate; to have eternal salvation. In the spiritual process, a guru's perception and his holy experiences are not imposed on us outwardly. The sole process is taking place only intellectually. If we go to an eye specialist, after his thorough examination, he gives his prescription of the glasses which are suitable to our sight. He does not give us his own prescription of his glasses. He is the master to know, how much power can give us a good sight. Likewise, the holy guru's outward perception is the viewpoint of the Inner Supreme Self, and he gives the same perception to see our own self. So, there is no pressure and focus of the guru's own perception on the disciple and the whole effort is to make the disciple to have the right perception of his own self. When we analyse world history to some extent, there have been many leaders who brought their own followers towards destruction because of their blind belief in their concepts, if the followers had chosen the right guru, they would have not ended in destruction. All these mundane efforts are standing upon our human principles and assumptions but the searching and attaining the Inner Self is fully dependent upon the natural truth. The truth can never be false, it has no necessity to preach and explain by many modes of illustrations. So, truth will not be swallowed by any kind of human efforts, that evershining truth alone is attainable and this is the way to attain eternal salvation.

Careful Choice of Guru

In the spiritual life, there is no failure at all. If we are destroyed, there is some defect in our way of choosing, and that is why we should be very much careful in choosing a guru, should be alert and watchful because we are going to surrender our all activities at his feet and proceed our life by following the guidance of the guru. The mode of interrogating ourselves will be more beneficial to us in the way of choosing a guru to guard and guide our spiritual sadhanas. "What is the sakthi which made this guru as a guru? Is he acting the role of a guru, or is he willingly leading his whole life as a guru, after completing all the spiritual sadhanas thoroughly and is self realised? Is he the adopter of the spiritual disciplines to its fullest extent? What is the motto of his preachings, whether they are money oriented or name and fame oriented? We should completely analyse the mode of life of a guru thoroughly and then accept him as our guru, after our mind's full contentment. When our doubts of our guru come to an end, then only we can have the spiritual knowledge about ourselves through the guru's guidance. A disciple should reflect on all these things. We are all in need of a right perception in order to accept one as a true guru according to our own mental recognition. "Before we drink water, strain it very well, before we accept one as our guru, check him thoroughly and carefully." Acceptance of a guru will be more beneficial only after we know and understand him very well. We should not accept each and everyone as the holy guru. There are many false gurus in order to make money and name. When we live along with them for some period, we can clearly see their fraudulent deeds and know their money-making business of their proceedings in the name of divinity and spiritual sadhanas, performing poojas and they give some fixed rate to do the poojas, these false gurus are always very eminent in speaking technically and sweetly and they gain the adoration towards themselves and they simply cheat the people even if they are much learned. This is because of the people's pride, egoism and not self-oriented performances. Today, it is a fashion to say "I am doing meditation" then there is ample chance to develop himself as a guru. He is noticing and is conducting some meditation classes and he knows some technical terms of spiritual life, he uses it very well, fixes some amount to give initiation, these are nothing but thorough cheating of the people even though they are awake. Some gurus announce that there are holy poojas, they are to be performed, if they are done, very fine results will come, like Patha Pooja, Dhosha Nivarana Pooja etc., these are not in any way useful to make ourselves to have self-realization. Therefore, one should not accept each and everyone as a guru, just because he has been described as a guru. We should never have blind faith. We should have abundant faith towards the true guru but a ray of faith towards a false one will cause all ruins and erosions.

A Guru's Deeds

A true guru's company will certainly keep us with full of peace and happiness because there is no way for such mundane formalities and illusions to exist. He is the master who can reveal the form of the formless Inner Self before our internal eyes and he gives the holy power to our eyes to have the sight of the Self. He can teach the simplest and the easiest way, beyond rites and ceremonies, he can make us perceive the supreme spirit whenever the mind detaches itself. He can teach us to be still in the midst of all our materialistic performances. He is fearless because he does not involve in any kind of mischief and he also makes us fearless, he is always immersed in the Eternal Bliss. He keeps the spirit of yoga in the midst of the mundane pains and enjoyments. He is having the noble ability to lift us to the highest pedestal of Eternity. So, the relationship between a guru and disciple is standing beyond explanations and imaginations; it is a divine bondage, lineage which is only synthesised by God's will alone, only because of the aspirant's self-realization. There is nothing in this world which can give us the eternal bliss and peace and it can be achieved only through the spiritual guidance of a real guru alone. The value of the guru's grace cannot be explained in mere words. It is beyond our conceptions. To attain the truth from him, we do not merely intend to receive his instructions, they are only the sketches to attain the city as in a map but when we eagerly imbibe his divine sakthi, it will act in innumerable ways both externally and internally. We will be thoroughly changed by his divine deeds, which inhidden in meaning cannot be understood properly and easily because we are not elevated to the plane of guru as he is. He is to be understood by us fully and we should know the value of his intentions and efforts. So, our imperative duty is to understand the value of his deeds because they are divinely oriented and they have enormous power to teach us the very fine syllabus of spiritualism. His deeds may seem to be meaningless and childish, they are fully done with full of his cosmic analysis of the disciple's type of understanding and his mental development. After some time, the aspirant will come to know the inhidden value of the guru's deeds, here, better understanding is an essential one.

A Guru's Mode of Life

Those who have realized the Supreme Being do not always become Gurus. One among a crore will be with the status of a holy guru. After Self-realization, he will be withdrawn from these worldly affairs. He will not show any kind of responsibility towards the mundane proceedings. The divine duty of guiding and guarding the aspirant alone appoints him as a guru. There are no systems and customs to all the realized souls specifically. All people are having money according to their source of income and earnings. Even a beggar also has some money. The quantity differs only. They are all not considered to be the persons of boundless liberality (benevolence). One who is very much interested in giving the essentials to others is honoured as a benevolent one. Likewise, there may be many realized souls, according to their will in the way of showing others the pathway of Eternity, they, themselves become gurus. There are no compulsions and impressions and the "Guru" seat is not earned by oneself by his own efforts. God's divine will should assist to extend to one to keep the position without any failures. Even though the inner state of all realized souls is the same, their outer actions may differ according to their destiny and the austerities they have performed. There is no need, one guru should act in the same way of another guru. The mode of moulding the rites of the disciple, preaching style, chanting manthra and their types may change from one to another but the earnest goal is one and the same. So, the real gurus will not show any kind of separation and difference among themselves. The aspirants may quarrel with each other in establishing their guru's sovereignty as the proper and the sole and because of their unripeness and undeveloped mentality. Janaka, the great Emperor who lived with 700 queens, is honoured as a great yogi whereas his disciple Shuka was full renuncient who was always naked. Although Hanuman kept brahmacharya without a remark, his master Sri Ram adopted domestic life and ruled over a kingdom and kept himself on the plane of divine peace and bliss. So, there is bound to be a guru according to the status of their austerities they perform. The great yogi Vashishta expounded meditation thoroughly, but he himself was always engaged in performing rituals like poojas, yagnas etc. The destiny of the saints is a peculiar one. It is a strange and difficult task to understand the lively activities of great saints and gurus. They act like saints plainly, like madmen, like children, like ghosts, and some act like corpses since they are living a mundane process of life. This is the most difficult exhibition of a saint or a guru. Some Avadhoothas live like a newly born child, naked, considering the earth as a bed. Some realized souls lead their lives like emperors with full of fantasies and all comforts with full of wealth and luxury. Some gurus are completely serene and never speak a word even so. Some go around the country, some are very active in journey and some lie like pythons and stones and never move an inch. But their mode of life and behaviour is of no great matter in the midst of the mundane people, all these modes of spiritualism eventually insist on the attainment of the state of Inner Perfection.

Keeping Holy Company

When we keep the holy company of the realized souls, we can very easily be uplifted towards the lively motto of Self-realization. When we keep the holy sathsangam, it liberates us from bondage and we are free from all illusions and pains. There are many people who have passed M.A. Degree examination and have got the degree, but all of them are not working as college professors, they may be working as typists, stenos and some post-graduates are unemployed. The percentage of professors among the M.As. is considered to be very meagre. Like this, among the realized souls, very few act as the true gurus to uplift the humanity towards Eternity. There are some realized souls who do not specifically act as gurus but they have attained the state of guruhood. They want to be calm and solemn. In this state also, they help the humanity to be calm and silent. Then everything can be grasped from the formation which are all in the lives of the universe. Even if they do not preach anything externally, their actions have the divine power to turn and focus others in a spiritual direction. Today we see very beautifully decorated daises all over the street corners and stadiums and the orators are giving fine speeches which are supposed to be useful to the upliftment of the society. But, they are not knowing such words and illustrations completely. They are standing on such beautiful daises, simply quarrelling, blaming others, falsely speaking something about others and giving wrong information and they ultimately lead the people towards destruction. So, to deliver fine discourses, or to preach spiritual things, there is no need that the dais is to be a very beautiful one. The words and deeds should be coated not by mundane painting but they have to be shown and delivered with full of one's own ecstasy and celibacy, by which the human beings will ultimately gain by all means. Fine orators may use fine words but fine gurus alone can implant their aspirants in the realm of divinity. To have realization of the Inner Self, there is no need to use ornamental words and phrases but it is essential that the discourses should be coated with the good temperament of deeds. Then the words will have an enormous divine power which can make others to realize their own value. The destiny of the saints will change from one another and each and every one of the saints or gurus will be having their own perception in order to uplift their aspirants in the steps of the spiritual ladder. Many of the aspirants want the presence of a guru with bony and fleshy appearance naturally, because they are seeing things with their own structures, but the realized souls do not have such tendency and they are capable of seeing the guruhood in everything. They begin to learn the essential spiritual features as teachings from the universal beings such as trees, earth, stone, flower and so on. Even birds and reptiles also are gurus to one's constant reference to have spiritual knowledge. Noble qualities such as patience, tolerance, annihilation of ego, determination and dedication may be learnt from these outer worldly beings' modes of life. Then it will be very easy to feel the presence of the guru even if he is not physically present, and this is the stage which is most advanced in spiritual sadhanas. In a school, if the class-teacher is not present, another teacher will teach some subject, anyhow the pupils are learning something and the time is not wasted, likewise, if the guru is not present physically, it is not at all a matter, the earth, the Sun, the water, the air, and the whole Ether are considered to be gurus and they will feed us their salient qualities and we will have elevation. It is only possible by the guru's supermost intellect, is always keeping with the aspirants by all means. This supernatural power of Guruhood is present in all directions, above and below, and it has not excluded anything. This is the highest principle of the Guru's omnipresent nature.

The Guru — A Catalyst

Due to this enormous sakthi of the guru, he exists within the disciples' prana in the form of the awakened sakthi, it will make the aspirants to experience the presence of the guru everywhere and at all times and there is no matter where they are living and about their modes of life. There is no necessity to guide the aspirants and the stimulation of the guru is dormant here and they have the peculiar guidance from their own self, the Supreme Sakthi. If each and everyone has to be guided personally, then this work would not be a divine thing and the action should be spontaneously going on and automatically, the divine signs will be uttered by the Self of the aspirants, with the physical presence of the guru. The aspirants are here able to study all the principles of spiritualism from all beings by the inner dwelling sakthi and grace of the guru. So, whether the guru is present physically or not, is not the matter, the aspirant who surrenders to the guru wholeheartedly will have salvation through the inner sakthi of the guru through divine catalytic actions. When the aspirants are with the guru always, the spiritual elevation will be accelerated considerably and the sadhanas will be performed to the most extent in a proper way. We have to bear one thing in mind, it is useless to stay with the guru and just go on doing whatever we wish. By mere residence with the guru, with our negative tendencies like anger, pride and egoism, what is the use to the aspirants? We have to know the nature of the guru how he controls the senses, anger and remains calm and solemn. Then it will be more useful to the aspirants. Noble qualities, cultivated slowly but steadily, make us good beings for performing spiritual sadhanas. We can attain the highest plane in spiritualism only if we follow the teachings of the guru, constantly repeat the holy manthra which is given by the guru and then we will come to experience the oneness with the guru. After doing these regularly and systematically, there is a real sense and gain that we are with the guru physically. By compulsion and any other intuition, living along with the guru will yield us nothing. We have to train ourselves to erase our bad temperament day-by-day and educate ourselves to adhere to noble qualities which are very much emphasised by the vedic scriptures.

Guru — A Personification of Love

If we really want to have elevation in our spiritual sadhanas, mere guru's presence will assist to some extent, but true faith and love alone will give us strength intellectually to make sadhanas fruitful. If we have faith and love towards the guru and the Inner Self, then we can imbibe the inner divine sakthi from the Guru, by his divine grace. His grace is naturally having the temperament not to see our faults and failures but it has the supermost quality to forgive our sins and make us suitable to do the spiritual sadhanas in order to realize the Inner Self. The guru's sakthi cannot be explained literally, but it will lead us to the highest state in the spiritual field. So, the greatest sadhana among all sadhanas is Love and there is nothing that can be achieved without love and faith. Love, naturally, is a divine allurement which can rise on anything without reasons and that true love can do marvellous and miraculous events. The realized supreme souls, this is why, they are full of love and their forms are nothing but Love. Self-realization is eternal, Universal Love can be attained by and only through Love, and it cannot be gotten by any other ways. If our love is money-minded, we cannot buy the super being, God. So, it is called that God is Love; Love is God. God loves everything with equality and evenness. He is gracious always without any differentiations and so He is described as "God Gives and Forgives; Man gets and forgets." Even though man is having his own memory power, this power, one day, will perish, but God's mercy power is beyond space, sects and limitations and it is boundless. He is apart from haves and have nots and due to our ignorance and pride, we are not able to realize the Supreme value of His glorious grace and attitudes. In the present world, every one of us is crying that there is no one who can understand the deeds and the mentality and then ask ourselves, if there is any use by the process of understanding our mere life. Nothing! This is because of our load of mental tensions only. If we understand ourselves thoroughly, then everything will be fine and all will be concentrated with joy and happiness which is immortal. To open up ourselves to another seems to be very difficult, it is the normal case, then how can we open up ourselves towards a holy guru? What is the way to open up and love the guru with full of faith? It should be remembered that our love should be the kind of love, which can love the physical form of the guru, it should be having the strength to love his teachings and his mode of life. A true guru's physical life and his spiritual love will have no differentiations, and they both will coincide with one another. Mahatma Gandhi said, "My message is my life." So, in his life span, there was no controversy between his life and his deeds. Oneness of thoughts and deeds is necessary to a true guru and this oneness will guide the aspirants in the spiritual way. There is nothing to be specially performed to open up ourselves to the guru. Just following the guru's path that he shows to us. It will ultimately make us to experience something on that way towards Eternal Salvation. This deed alone eventually makes us to love the guru deeply. To show love and faith towards the guru does not mean following the guru, chasing him, saying, "Oh, Guru, Guru". A true guru will be disappointed, if this kind of deed is done by us, he never encourages us to do like this. Everything depends only according to his holy sayings, and we should proceed with our activities after keen watching of the guru's deeds patiently and sincerely. This will alone make us to open up ourselves to the guru. A real guru is one who is the spiritual master who has attained oneness with God and who initiates others into the spiritual path by his noble deeds and qualities and guides us to Eternal Salvation.

Divine Bondage

In the whole world, there are innumerable gurus and disciples. What is the factor which determines the relationship between them? In the mundane world, a man sees a woman and a thought arises, love each other and marry. This is the normal thing which is going on. The exact moderation what has happened between them cannot he explained. Likewise, the true relationship arising between the guru and the disciple is only depending upon the causes of previous births and the universal transformation, both externally and internally, causes the relationship between the guru and the disciple. It is a divine bondage without sensual attachment and pleasurable sensations, it is beyond illustrations. This relationship is ever true and it is the career fully divinely-oriented. This kind of divine transformation after meeting a true guru can be known because of the changes in attitudes and behaviours. The disciples will be calm and always with evenness of the mind. They are tasting the inner nectar of their own Self by the grace of the Guru, that is why these outward changes are exhibited thoroughly. After the meeting with a holy guru, one's mind is free of agitation, fear and pain as his heart is filled with the divine qualities like joy, bliss and he is very friendly and he is living with a childlike appearance and he can smile as a child smiles, on the whole, he becomes like a child. He has no look of any sort of egoism or pride towards others and he is able to maintain himself as a child. These are only fruitful to those who have done various spiritual sadhanas throughout their previous births and so there are very few among crores and crores of people who are living in this world, who have elevated themselves as realized souls. The thing which is most essential to have salvation in spiritualism is God's grace and a holy guru's guidance and assistance. It is true that the guru takes nothing and never gives anything to others. He keeps tranquillity always. The guru's sakthi has to be elicited by the disciple's devotional love and faith. The disciple should approach the guru with the tendency of faith and love spontaneously. This faith and love should not be evolved, in any circumstances, by means of compulsion or pressure. If this is the case, nothing will be useful to the disciple. Intensive meditation and manthra chanting, sincerity and obedience, rendering service to the lotus feet of the guru without any expectations, but with full of confidence and sacrifice will alone uplift the disciple to the plane of eternity. When the disciple bestows his inner grace on the guru, the guru can in turn bestow his grace on the disciple. This is the fact. The disciple's mental culture alone can attract the guru's divine blessing and grace. Love alone can grow and keep the Universal love. If the disciple has not shown any interest in the guru's holy teachings, everything will be waste. The time, energy and our efforts will be vain and useless. When we are going to the abode of the holy guru, we should be with full of faith and devotion, we should not go with urgency. Outstanding and unlimited patience is essential, then we can obtain the Guru's grace and by that we can get his sakthi which makes us to do sadhanas properly. Faith, confidence, sincerity, obedience and abundant care in guru's words can make us realized souls. When we show faith fully towards the guru's words, he transmits his divine sakthi into us and we sincerely and systematically follow the way which is shown by the Guru, our Inner fire will be stimulated and it will start to blaze with full of divine glory. If it is negatively adhered to by the disciple, he will not receive the guru's blessings and grace in full measure. Because of this fact, it is very much insisted that the Guru is the one who shows the correct way to do spiritual sadhanas and the modes of performing even our daily activities, and we should walk on the right path, which is sketched by the guru. When the two come together, God Himself reveals His glorious presence. So, the nature of the disciple is full of faith, devotion, determination and with the thirst of attaining the spiritual plane of eternity. Then the disciple gets rid of this mundane cycle of births and deaths. While his life is in this world, his mind is still with tranquillity. He maintains himself with the divine calm and peace. He is not disturbed by any sort of worldly hindrances like pains, sorrows, happiness and joy. The state of a disciple is well oriented with devotional faith, then the disciple gets enormous gain in spiritual life, because he obtains the guru's blessings and grace fully.

Spiritual Syllabus

When we are living along with the guru, our egoism will be crushed gradually and we will have the awareness of the self. Because of our bookish knowledge, we are praising ourselves that we are a genius and a great scholar, first, this kind of egoism will come to an end. Due to our amazing wealth and bodily complexion, we are thinking that these are permanent and we are not at all with the thought of death. The guru will make us to realize the uncertainty of these mundane things and gives strength to have a supernatural sense of spiritualism. When we are leaving the body, everything we acquire, will leave us. Nothing is brought when we are born and there is nothing we are going to take along with us at our time of death. Thus, everything in this world is illusory and nothing is truthful. The supernatural truth is God's existence and by realizing this fact, we can also become God Himself. God, in the form of the guru, is always testing us, as a student is tested by various examinations, the undercurrent principles of these tests cannot be originally known by the disciples, but the guru will take risk by all means to make the aspirant to have spiritual awareness. The guru is the true mother, father, guardian and every kind of relationship. He gives some food and it is honoured as holy prasad, because the food material whether it be a fruit, or anything else, is full of divine grace. It will wash our sins and make the body suitable to do spiritual sadhanas with full of energy. He does not insult us in any circumstance, he will not notice our faults, but he will do his earnest service to make us good, to have spiritual elevation, tranquillity of the mind. The stillness of the mind is the main thing which is to be attained by all kinds of spiritual sadhanas. The mental peace and joy cannot be given and derived from the mundane things permanently, they are temporary, the everlasting peace is only derived from the guru's presence and grace. He gives the finest and the best which is the most suitable for our survival both in the mundane and the spiritual world. The guru is here only to uplift us to have Shanthi and Bliss. Even when the guru teases his disciple, it is really in the sense of praising the disciple. He teases the disciple just to work on his Inner Self. Occasionally, he will tell about the faults and the ways to correct them. He is doing this only because the disciple knows how to bear blame and keep the mental tranquillity. The advancement of the disciple depends upon the measurement of the tests put upon the disciples. It is no matter, how much the guru tests us, we do not start looking for faults in him. Instead, we should look for our own faults and try to erase them in due course. When we try to overcome our faults and try to lead a correct life, the guru will be very happy and he will show the proper way to lead life without mistakes and faults. The misunderstanding of the world which we have, will end and the Inner nectar will be tasted by us through the guru's grace and blessings. He never curses us but he is only here with the form and voice to bless us. We should have great endurance to live for a long time along with the guru.

The modern trend in this scientific world, people are meeting the guru in the morning and by afternoon think that they have themselves become Gurus. So, there are several missions and institutions in full flow in the name of teaching meditation, yoga etc. These are nothing but absolute falsehood and these are only cheating the people in the name of spiritualism. So, we have to be with full of awareness and then only we will not be cheated. Sri Adhi Sankaracharya, Sri Ramanujar, Sri Mathwar, Sri Raghavendrar and Sri Ramakrishna Paramahamsar, Jesus, Mohammed are the most eminent realized jeevanmukthas, though their physical bodies are not available, they are living through their teachings and they have led a simple, pious, devotional, service-rendering life, but today, the Sanyasins, everso, go about and travel in most sophisticated motor cars with A/C attached. They also have cooling-glasses, fine silk clothes and bungalows. These are possible, it is nothing but the cheating tendency of these people. So, the true guru and the real disciples' relationship is a holy and divine one and it is stable and long standing and it will not be crumbled or broken by any cause. A guru is quarrelling always with his mental attributes and keeps himself on the plane of Shanthi and peace divinely. Like our material banks, the guru saves the Dharma and gives it in parts according to the mental elevation of the disciples.

Self-Control

The guru is not only testing the disciples, he is constantly testing by all means, in all circumstances and at all times, and as long as the aspirants have not discarded all their wicked qualities which are not suitable for spiritual life and acquired good and noble qualities and as long as they have not achieved Self-Control. This Self-Control should be evolved by birth and it is initiated only by the Guru. So, the guru can initiate the Inner Sakthi of the disciples and thereby the disciples have to proceed to elevate themselves in the way of spiritual procedures. The holy guru alone knows how to work on his disciples. He is eminent in having the sense of the temperament of the disciples. Because of this fact, it is said that it is very difficult to live along with the Guru. The guru is one who can see objects which cannot be seen by the normal people and the guru is having the capacity to hear even divine sounds that the mundane people are not having the sakthi to do so. All these principles come in the practical side, naturally, the guru acknowledges his disciple as a guru. It is like a father who makes his son to earn money and name, then the son marries and gets a child through his wife, then the father accepts his son and honours him as the father of his children. The child itself grows and becomes a father after facing several tests in his life in various ways and he overcomes all, then he becomes and keeps the title as "Father". Likewise, the disciple becomes and keeps the state of a guru after performing several rigorous spiritual sadhanas with the guidance of the guru. It is only possible when the divine grace and the guru's blessings are in full quantity. On the whole, if we live with the guru with full of endurance, we can attain the Supreme seat as Guru after completing our spiritual sadhanas and come to realize the Inner Self. Inner Self is ever divine and God is the Supreme Self. If we want to become a guru, we should have the certificate and authority from the guru with the form and voice and the beings of the universe who are all expressing natural truths silently. The gurus' words and deeds and even his silence is full of teachings and if the aspirant comes to know them on the whole, everybody will have the eligibility to be a guru.

A Perfected Aspirant

In which way, can we realize that our spiritual sadhanas are fully completed? Others' comments will not be true facts; every one of us can know about our feelings exactly. So, the condition of the spiritual elevation and its nature are well known by ourselves only. There is nothing that can express about our perfection which is attained through our sadhanas. When we complete the sole process of spiritual sadhanas, our Inner Self can realize the same and if it is incomplete, we are aware of our incompleteness. In this way, we can discover our perfection whether it is complete or not. If we complete our sadhanas fully, our heart and our activities will glitter with noble qualities and divine expressions, our body will get a divine shine, our deeds will be more useful to others' benefits, on the whole, after completion of the sadhanas, the realized soul will live only for the sake of others. This is the outward significance of a soul who completes all the spiritual sadhanas. Eternal salvation or perfection may be obtained in a fraction of second or it will take some years, the reach of perfection depends upon the nature of the disciples' thirst and interest in attaining perfection, Eternal salvation. We can experience the state of perfection through our intensive spiritual sadhanas which should be performed systematically and regularly. To establish the plane of perfection, we have to continue our sadhanas without intervals. The attainment of perfection is a contentment which is recognized by our Self's own intellect. There are no outward concepts to say that we are attaining perfection. The noble qualities are the signs of the attainment of perfection. He is supposed to be God. After attaining perfection, the being will be living completely beyond contradictions and the aspirants are totally free of care, and they are always intoxicated. Their eyes are full of divine glittering rays and their entire bodies will be filled with divine nectar. They will normally speak very little, or they will not speak, their words, if they speak, will have immense value that are very strange to the normal people and their inhidden truth is very hard to be understood.

The Sublime Souls

The perfected souls have gone beyond the mental plane and it is not in the sense that they are inert; they are always so active through their divine postures. They can achieve so many miraculous things in the world. They can even attain Samadhi at the moment they wish. But they want to live alone with this physical body in order to elevate others to attain such divine perfection, the goal of the human life. They are capable of knowing everything that is happening all around the world and in the universe. They have the supernatural power by which they are able to know the past, present and the future events without doubts. But they reveal them or keep them to themselves. No one can compel or pressurize them to tell the divine secrets. They know well the problems of the aspirants and the appropriate solutions. They know each of the lakhs of people who come to visit them, beyond these faculties, they, the realized souls, after attaining perfection remain as if they know nothing. Their visions are beyond sects, creeds and religions. They have equal vision on all beings. Their love is eternal. They have no idea that one is impure, low or ignorant, and they have no conclusion that another is pure, great or intelligent. To a mother, all her children are equal, whether they are doing so many different things. Among her children, one may be a collector, one may be coolie, one may be a widow, but her graceful sight will have no difference among the children. The mother shows no hatred towards the poor son and she never shows any partiality towards her children and she treats all her children with the same amount of love and care. In the same way, the realized souls show intensive love and care towards all kinds of people. They are learned and well versed in how to love the world. They see this world with full of divine love, which is the root of the existence of every being. They will not see the good or the bad in anything, but they select the good from all and delete the wicked qualities in all. If anybody approaches them very humbly and with love, they may talk to them openly and give them instructions how to lead both mundane and spiritual lives. They instruct the aspirants of the way and the value of the Inner Self. On the other hand, if anyone comes with the pride of his designation or his wealth and power in the society, they will remain calm, turn away and become very still. They will not exhibit their divine nature towards these kinds of people. Because it is impossible to attain perfection through our mundane wealth, education and so on. It can be attained only through our immense faith and thirst in attaining God. These are the measurements of the aspirants who are in quest of God. Then they will get the holy vision of God and they become God automatically. The realized souls after attaining perfection would not be attracted by any materialistic things. Because they are only valuable to those who are immensely saturated with these worldly customs. In the spiritual world, faith, devotion, surrender whole-heartedly are the noble, mental qualities which are honoured by God Himself and He rewards the people who are possessing them quantitatively. Though the visitors offer many things, they will never take any kind of interest in them. Lakhs of people could sit with the realized soul, and just by watching him they would feel his presence inwardly and experience the divine wisdom arising within their plane of heart. Without speaking, they are able to give instructions to the aspirants, which are having the penetrating power and cling to the cores of the heart. By this divine touch, the aspirants start to feel the divine course and they also become divine. The guru, after perfection, has the power to awaken one's inner Self, without touching him. He is the master to answer without syllables. They need not deliver long lectures for many hours, but they have the power to give knowledge of the Eternal Truth.

Experience: The Best Teacher

Like Sri Ramakrishna Paramahamsa, the great gurus may not deliver spiritual discourses. But his disciple Swami Vivekananda delivered several lectures on various topics in order to explain the immense worth of spiritualism. It is difficult to attain the truth by hearing lectures; they have to be practically adhered to properly, then the Eternal Truth can be realized. Scriptures, holy books and discourses are like roads and railway routes in a map which can point the way to the stations, the Eternal Truth. The lines are not capable to make one reach the destination. They are helpful to our journey without confusion. To experience the truth, to attain perfection, it is necessary that everyone should seek the grace of the guru. Through his own Self's realization, the divine power, the guru makes the disciple perfect and naturally the disciple becomes himself a guru to show the path to attain perfection, by his own way of approach towards others. Sri

Krishna and Sri Rama are the incarnation of God, but they have also teachings from their own gurus. This shows the importance of a guru. These divine incarnations have elevated themselves even with the help of their gurus, Vashista and Santhibini. In the case of such mundane people, the guru's role is enormous and it is very needful to their elevation and attainment of perfection. It is crystal clear that a guru is very much essential to have awareness of the Inner Self. The realized soul alone has the ability to make others to have realization. After getting proper teachings of the guru, one can experience this "I am the Supreme Truth". This is the stage of Ecstasy. When an emperor is sleeping, he may dream that he is a penniless man, but when he wakes up, he remembers that he is really an emperor. In the same way, in the beginning state in performing spiritual sadhanas, one may have confusions, but after doing sadhanas regularly with full of devotion and faith, finally he becomes established to that Supreme experience, "I am the Supreme Truth". Everybody knows well that honey is sweet, but it cannot be experienced unless it is tasted by one's own tongue, after tasting the honey, he comes to realize the sweetness of the honey very well practically. In due course, he begins to analyse whether the tongue has the sensation of sweetness or naturally the honey bears the sweetness, where the sweetness originates, is it from the tongue or from the honey, both are false, the truth is that the sweetness is experiencing from the Inner Self, itself. Thus the truth is experienced through and by the Inner Self. Nothing beyond the Inner Self is existing. So, everything is the Self and all the beings are nothing but the modulations and modifications of the Inner Self alone. This is the Supreme truth of all principles derived from all the sadhanas. The guru waits until the disciple can handle the sakthi which is passed from the guru into the disciple. We give a ten rupee note to a child, but the child does not know the value of ten rupees. He thinks that it is a mere paper, but the parents know the value and they take the note from the child. A fifteen year old boy, if he is given ten rupees, knows the value of the note, and there is liberty to spend the ten rupees at his own will and pleasure. In the same way, the guru waits for the time, in order to have the resistance to keep the sakthi of the guru by a disciple. When the time ripens suitably, the guru gives what he has to give and the disciple becomes perfect. So, the guru is waiting until the disciple is thoroughly ready to receive and keep the sakthi by all means. Usually when the disciple keeps the company with a great guru, he automatically becomes ready in the course of time to receive and keep its value. So, it is insisted that the seeing and the meeting with the guru is valuable, the hearing of his sayings is more valuable, the chanting of the holy name of the guru is the most outstanding valuable and the company with the guru is an incomparable valuable. There is nothing pleasurable to this kind of companionship. It is ever divine and it can mould a disciple into a perfect one.

Guru is God

The guru, says the Gita, "I bow to the sadguru, the embodiment of the bliss of the Absolute, the bestower of the highest joy. He is knowledge personified, he is beyond duality, formless, the object of vedantic proclamations, such as 'Thou art that'. Thus he is the one absolute. He is eternal, pure, immovable, the witness of all intellects. He transcends all mental conditions as well as the three qualities of nature." The Yogashika Upanishad says, "The guru is himself God and God is the Guru." The Kularnava Tantra says, "I enter the Guru and assume his form. Assuming the form of the guru, I (Lord Shiva) cut the noose of worldliness." Saint Patanjali says in yoga suthras, "God is the Guru of even the most ancient gurus." Yoga Vashista says in Nirvana Prakarana, "Only one who can give a disciple the auspicious experience of his grace through a look or touch or word is called the guru." The Kularnava Tantra says, "Every house has a lamp, and in the same way, there are many gurus but rare is the guru, who, like the Sun, gives light to all." The Kularnava Tantra also says, "He is a guru through whose touch a disciple experiences the Supreme Bliss." The Malini Vihaya Tantra says, "That guru who reveals the potency of the manthra is just like Me." The Kularnava Tantra says, "There are many gurus who steal their disciples' money and very few who steal their pains and sufferings." In Bhakthi Suthra, Saint Narada says, "After attaining the Inner Love, a person has no desire for anything else." After attaining perfection, this state is not a change to the aspirant. The aspirant will lead a simple life and behave like an ordinary seeker and keep the company with his holy guru always. When a wealthy person is in dying condition, he prepares a will stating that his earnings should go to his offspring or any other charities. Likewise, the guru has a bundle that has been transmitting through the lineage and naturally when he is about to leave this physical body, he gives it to the eligible disciple. Many people may have perfection through the guru sakthi, but he gives the final treasure of the Holy sakthi to only one, who is capable to keep the lineage without any failure. When the final treasure of the guru's sakthi is placed on one disciple, the experience cannot be expressed in words. To understand this, we have to live with a guru and lead a spiritual life and we can learn the spiritual code of language that could describe it. That spiritual language is full of Stillness. We can experience perfection when we are perfect already, and we lose ourselves in that state of perfection. It fills each and every pore of the body with the divine nectar. We will come to experience our all-pervasiveness and our individual nature will vanish. In this stage, there is only the existence of the Self alone. The guru will bless the particular disciple whole-heartedly before leaving the physical body and give many divine secret instructions. Such things should be revealed only to the relevant disciple of his own, only on the final occasion. Especially, in India, there were so many gurus and disciples. But they considered God Himself the Supreme Sun of all Eternal lights of divine wisdom and He is to be known, the aim and goal of the human life. Thus perfection fills us completely.

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Religion

What is Religion?

The ideal religion and the real worship exhibit through one's attitude in welcoming others with love and honour. Hospitality has an enormous power in spiritualism. It is the outstanding process, one can get contentment. No other way, to make others get satisfaction. The guest-host relationship is an amazing one by which we can cultivate good terms. If a religion does not insist on love, respect and regard for others, it is not considered to be a religion at all. There is a fine incident in a noble man namely Abu ben Adam. When he was meditating, his room was filled with glorious light. From the light emerged a heavenly angel, holding a golden book. She opened the book and said to Adam, "In this book I am writing the names of all those who follow the highest religion." "I have not been following any particular religion", Adam said. "All that I do is meditate with the awareness that everything is the Supreme Self. When I look at my neighbours, I consider them to be the flame of the one divine being and I think of myself in the same way." The angel vanished. The next day while Adam was in meditation, she appeared once more in the same glory of light. She showed the golden book to him again and he saw that his was the only name that had been written. Thus Abu ben Adam had the correct understanding about religion. God is one for all and He lives in all groups, in all modes of temples, in all procedures of worship, whether they are mosques or churches or temples. He is Omnipresent, Omnipotent and He dwells specifically in the human heart which is beyond lust and creeds. Thus, the heart is the divine abode of God. The holy Upanishads say that there is one God for everyone in this whole world and he is called in so many names and forms. There is only one sea in the world but it is called in several names according to the culture of the people. There is only one earth, and it is divided into several nations and they are called in their own names according to the names of the discoverers and inventors. In the same way, God is one. He is honoured by us in several kinds of worshipping and offering of prayers. There is a man who possesses only one name but according to his mundane postures, he may have several relationships like father, father-in-law, son-in-law, grandfather, enemy, friend and so on. In the same way, God exhibits Himself to the aspirants according to their mental attitude, development and elevation.

Religion: A Cementing Force

In this world, there are so many religions and everyone is teaching good principles and is showing the way to attain God. To whom does God belong? People worship Him in so many forms and names. The people offer prayers in various buildings in the name of churches, mosques and temples. But the sole thing, that is, the Eternal Salvation is the main motto of the performances of these things. Hindus represent Him in various names like Ram, Krishna, Muruga, Ganesa, Narayana, Shiva, Brahma, Saraswathi, Lakshmi and Parvathi; Christians call Him Jesus Christ; Muslims denote Him as Allah;

Zoroastrians call Him Zarasthustra. Even though God has many names and forms, He is one. Though there are several rivers, the sea is one. After merging with the sea, the rivers lose their own names and they are also called the sea. That is why, we have to learn the techniques of cultivating the awareness of universal brotherhood. Religions never encourage murders, robbery, quarrelling each other. They insist on love, faith, devotion, avoidance of ego and good character. To God, all nations, all languages, all sects and all religions are equal and He exhibits His nature in all religions, but He is the creator of these sects. These are formed by the humanity in order to keep the society on the plane of peace and bliss. But today, we are quarrelling with each other in the name of religion, sects and communities. God is not at all a politician. The politician is having keen interest in the communities and sects. To win the election, he uses this tact among the innocent people. But God is not doing this job. He is always generous and noble. We are fighting each other in the name of language and nations and environments. Even though words are mentioning one thing, the people are not knowing the meaning of the word and are quarrelling with each other in the name of language, countries, civilization and so on. People nowadays are showing great eagerness in fighting; they do not want to live with and in peace. But they are always speaking about peace and happiness. When they enter into the practical world, they never want to be with peace and bliss. So, we should learn to love each other and love every country and honour all languages, then it is very much useful to lead a fine, peaceful life.

Realization by Different Religions

Today, the people are fighting with each other in the name of religions and about their teachings. They are not knowing that all religions' facts are one and their modes of illustrations are different. When they come to know this truth, everything will be calm and there is no hesitation among religions. This truth should be emphasised through lectures by all religious heads. We should understand that God is the same One who is represented in so many ways in all religions and their concepts. They may vary in languages, types of expressions but God's nature is unchangeable, Eternal truth, what is called water in English is called neer in Tamil, vellam in Malayalam, pani in Hindi, in the same way, God is called and honoured in several names, but the fact is only one. Sri Ramakrishna Paramahamsa adhered to all the sadhanas prescribed by all religions and realized the truth of Oneness and they lead towards Eternity, which is the One, the same God. He was the true knower and the realized soul of the Supreme Being, God through various principles of religions and therefore he understood that religion itself is not God, literally means it is only a way to attain God. "Religion" means path. There are many ways and paths to a particular city, but they end when the city appears, they no longer have any importance. To construct a building, we need long wooden pillars, coirs etc. After finishing the construction of the building, they are not necessary to keep and they are removed altogether. If a man wants to ride a bicycle, first, he needs some assistance from others. After proper riding of the bicycle, he does not need the assistance and guidance from another. In the same way, the religious concepts are helpful to some extent to realize God, after realization, there is no necessity to keep up the religious concepts. If we simply concentrate our life time fighting over the concepts of the religions, we may be called eminent scholars but we will never attain the divine glory of God. The human heart, the true abode of God, only because of His existence, the heart is thoroughly pure and formless. He is ever dwelling in our heart with the voice without form. But, He exhibits Himself to the aspirant with the form, so it is not to be considered that One cannot see God's form and hear the Divine Voice. This is possible, if one's efforts are full of confidence and devotion. Those who are faithful to Lord Krishna can enter that realm only after they give up their feelings of belonging to Lord Krishna only. People who are having immense faith in Jesus or Allah can enter it only after they surrender themselves to Jesus or Allah. Thus, it is possible to see the form of God and hear his divine voice. It can be attained only through our rigorous faith and performance of sadhanas regularly and systematically.

Leading to the Same Goal

We are showing great interest in having darsan of holy men and women and hearing their lectures but we are not at all willing to become like them. In this juncture, we are afraid of something, which may be the limitations and boundaries in the society, self-pride etc. If we thoroughly surrender to God, Godliness will merge with us. No particular religion, caste, sect or creed can reach the holy abode of God. Everyone has the right and eligibility to attain God. This is the human right. Only confidence and sadhanas are essentials to attain this plane of elevation. If one man or woman reaches this highest abode, he is like a river merging with the Ocean. He becomes one with the All-pervasive Absolute. There is no duality as human being and God. This is the place where Godliness is the only thing which is in existence forever. Due to our innocence and ignorance, false concepts and wrong understanding, we have forgotten our true nature of the Self and have become individuals and we are supposed to be depending on others to survive. This is only an illusory concept. When the dawn of our spiritual wisdom happens, all false concepts will vanish and the glory of divinity exhibits its value. According to our mundane opinions, we believe that "This is my wife or husband, father or mother, son or daughter, my house, my money etc." In the same way, we are saying "This is my religion." After this type of concept, we become bound by the customs of that particular religion, and we think, "We cannot go here, I cannot eat that". Due to the wrong understanding of the religious concepts, we are binding ourselves to one religion blindly and feel enmity towards all other religions. Instead of using the religion to foster love and affection for one another, we use it to encourage hostility and malice and to maintain ideas of differences.

God's Religion

All religions may reveal several concepts, but beyond these, there is only one religion which is God's religion, which is the best one because God's religion is everyone's religion. It is beyond doubts and illusory concepts. By these illustrations, if we practise in our life time, we can lead a divine life as Jeevanmukthas. One day the Emperor Akbar asked Birbal, "Who is greater, me or God?" Birbal, the clever man, without hesitation, answered, "You are the greater one." The Emperor asked, "How can that be?" "Your majesty, if you do not want to accept anyone, you can banish him from your country very easily, but God cannot banish anyone from His Kingdom! Where can He send them? In this aspect, you are greater than God." This is the logical discussion but it reveals a truth that everything is owned by God. God is the sole proprietor of all things and beings which we see in this universe. He is the Supreme director and controller of this Universe. Today we are giving so many prizes to the best painters, directors of plays and cinemas, actors and actresses. According to myself, these are nothing to have satisfaction through our deeds. These are in action only to earn name and fame. God is the only best director, actor, painter and there is no one who can overcome His actions. He is the Supreme among all the things which are going on in the world daily. Our mundane things will face failures but God never fails. Most religious people, even though they are well versed in the concepts of all religions, embrace only those who belong to their religion and banish everyone else. If a religion excludes anyone without acceptance and tolerance, it is not at all a religion of God. God is the Supreme Being who is all pervasive, so whom can God reject, God accepts all because the sole root is Himself. From Himself alone, everything comes into existence. All the spirits which are activating all the objects into action is nothing but God's omnipotential ability. He is the master to control, to act and to make anything. God shows His Omnipresence in all religious concepts and everything belongs to Him and because of this Universal Truth, we should accept all religions and all people. Acceptance of religions means loving all people and rendering service to all without any mundane remuneration, expectation and homage etc. To have contentment to our mind, we have to do our earnest service by all means. This is God's religious nature. If we adhere completely, we also become God naturally. When we love humanity truly, it means we are the worshippers of God.

Without God, there are no human beings and without humanity, there is no God at all. If there is no God truly, we have to discover Him for the sake and welfare of the humanity. This is insisted by all sacred books and scriptures. If we welcome all with all our heart with great respect and love, then it means that we show honour to God respectively and positively. This means not ·to please the people and get claps from them but it is with the awareness that God dwells in every human being. Through regular meditation, we can experience Him within us through the blessing and grace of our guru. It is possible for all of us. When we attain Him, in our own heart. After perceiving God within ourselves, we will also see His glorious presence in each and everyone in the world and then we will come to understand why God's religion is to welcome all human beings and we can know the most outstanding difference between the mundane religions and God's religion. Mundane religions are always fighting with each other and trying to establish oneself as great and others false, but God's religion is the only thing which is having the ability to love all equally beyond colour, mundane sects and creeds. It never bothers about the possessiveness of wealth, name and fame and outward appearances. It only takes care intensively upon one's inner nature of character, motto of one's actions and righteousness of his life. On the whole, there is no use in looking for God only in churches, mosques and temples. We must cultivate ourselves to enjoy His glorious creation as He loves each and every human being and then we can realize His Omnipresence in all beings. This whole universe is created by His own Will and pleasure and He always recites His tale without intervals. The realized soul is always merging with that recitation, that is why he can lead a new shape of life which is so different from this normal life. He sees something new beyond the optic senses and he hears divine sounds beyond the normal otic sensations, and he is living with full of divine ecstasy, even to say the aspirant is God Himself. God's religion is completely new and it varies thoroughly from the concepts of these worldly religions. There is only one religion which is always divinely oriented and that only can give us Eternal Peace and Bliss.

Different Religious Concepts

In Bhagavad Gita, Sri Krishna says, "Whenever there is a decline of righteousness, then I manifest Myself. For the establishment of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age." The Eternal Truth is considered as the son of God, this concept is described as the father-son relationship, i.e., Christianity teaches that none can attain God except through his son, Jesus Christ. Here, Jesus is illustrated and honoured as the Eternal Truth. So, there is no need for conflict. We should try to fill our hearts with divine love for God showing enormous gratitude to whoever teaches the truth and shows the path towards God and by adhering to the principles, we shall certainly attain God. There are many holy sons of God who come to this earth to show the way to attain the Eternal Truth because they can do this job. Why? They alone are the Supreme Truth, Truth alone can teach Truth. It is the nature of truth and God to exhibit in all ways. Besides Jesus Christ, many sages and saints from all lineages have attained Oneness with God. God's holy Kingdom is always open to every one of us. But we are not preparing ourselves to show interest to have saturation with Himself. If our efforts are true, it is alone the only thing which makes everything fruitful. Each and every religious concept trumpets that the only concept of the particular religion alone can be the path to the Eternal Truth. Muslims, all over the nations, claim that no one can be redeemed unless one has faith in Holy Koran. The people of the Hare Krishna Institution pronounce that one can elevate himself only through Lord Krishna Himself. Christians teach that there is no way to attain the Supreme Spirit unless one follows Christ. In the same way, the followers of other religions reveal similar statements. But these are not the true principles and God never agrees with any of these religious concepts. His view and opinion are entirely different from our mundane statements. These religious concepts are of fairly recent origin, and they may perish in due course of time. The Divine Power, God has His existence beyond space and time. God cannot be illustrated by our materialistic indications and they are not having such power to show the right mode of His Royalty and His presence. Because God is the source of all existences. A particular religion can emphasise its own concept about the ways to attain the truth, it should not make any attempt to crush or crumble other religions in any manner. It may insist the superiority of its own and it should not propagate that other religious concepts are false. This is why, today, the world is facing so many problems in the name of religious dominations and fighting with each other. These quarrels are not necessary, because everyone will insist that his own mother is the superior one, in the same way, every religion insists that its concept is the right one. So, we should not tease other religious people and we have to encourage them by the guidance indicating from their concepts, making them to attain the Eternal bliss and peace. This is the duty of the sons of

God. Truths may vary with each other only by the mode of their explanations and applications, but they will never have any differences in their own senses. Truth is ever Eternal. If it is the case, then why is religion not having the power to make the world worthful? There are many preachers and eminent scholars preaching vedanta and kundalini yoga in various types of illustrations, but it is doubtful whether they have attained the truth or not. It is easy to say that among one crore of scholars, there may be one who may have experienced the truth. This is because the teachings are not having such immense divine power which can penetrate the hearts of the other people and the words are only delivered in order to earn some money and name.

The Modern Trend

Nowadays, our teachers and professors show very great interest in getting degrees and doctorates to keep their jobs as lecturers and they are trying to get additional degrees to have additional increments. They are only money-minded and so their words are kindling the people to fight each other. Today, in this modern world, there are several debating discussions going on in temples and street corners, they are nothing but the efforts made by the scholars to earn money for themselves and make the audience to laugh. They never think about the society's destructional status. They are not working to their earnest by using their designations to construct a new era in the field of both education and spiritualism. Adhi Sankaracharya and Ramanujar were the incarnations of the Almighty, but the present representatives of the holy mutts are not believed that they are like Sankara and Ramanujar. They are also indulged with the ill-will of finance and they too try to earn name among the people. They try to keep the people as innocent and ignorant as politicians are keeping the people not to have awareness. These are nothing but the trials of cheating in the name of Divinely affairs. In the name of teaching holy scriptures, in this modern world, we see the scholars fighting each other in using unparliamentary words. They are very well versed with fine phrases and idioms. These are the qualifications and they step up auditoriums to teach something which is not at all practised by them. The practical soul is the noblest and he is the man who can elevate others by his words, sight and touch. The people also get rid of their ignorance and illusions and they attain salvation. I have never heard of any holy soul who has taught his followers to hate people of other religions and accuse and discuss negatively in the name of discourses. Today, we are very learned as how to speak to tackle the problems, but the problems never get any kind of solutions. Now problems are arising day by day. They are erasible only by cultivating the minds of the people by showing the right path towards God. Right character, proper experience and whole-hearted piousness, devotion and determination in quest of God, trying to hold noble qualities like patience, tolerance, dedication and showing respect and honouring all the concepts of all religions are the ways to be cultivated by one, first, then he will go to teach spiritual things. Mere lectures will be useless unless the experience is not there. Therefore, the mundane religions' concepts are not able to cultivate the world and they are not able to make the world divine. The world is ever divine, but according to our blind eyes, covered with worldly desires, pride and egoism, the divine glory cannot be realized. The finest Holy spirit, Jesus said, "The Kingdom of God lies within." God Himself revealed about Him to Moses as follows: "Tell the people, I am that I am." Is there anyone who is having immense belief in these holy words of God. No. They want to spread their religion all over the world by doing anything and everything. They attract other religious people by giving clothes, food and opening educational institutions and forming medical centres. These will not reform the Golden saying of God. These are not the mottos of God. God ever wishes us to love each other beyond reasons and expectations. Father loves his children, husband loves his wife, wife loves her husband, friend loves his neighbours, but no one can love all. But God is the Only divine one who can love each and every being. This is God's overall glorious love which is imperishable and unchangeable. That love is forgiving all our sins and we are respiring. If God begins to punish us, like we punish others, Oh! it is an unimaginable one. If we completely have the awareness that "The Kingdom of God is within", "I am that I am", "I am that Eternal Truth", then there is no reason to fight each other in the name of religion. God's religion is having its Supermost establishment and there is full of peace and bliss. Today, this trend of thought and belief is very essential to all of us. When we forget the right understanding of God's religion, we develop attachment and repulsion. So, it is necessary to follow God's religion of Oneness and then we will start to love one another as we love ourselves. This type of divine lovely religion is very much needed in the world. If this is achieved by the blessing and grace of guru and God, then the whole universe will be full of everlasting joy and bliss. This is possible through offering prayers to God. The last stage of praying is called meditation. When we are praying whole-heartedly, the process of meditation will ultimately happen and it will make us to merge with the Inner Self, God. When we pray God with and without expectations, we finally become thoroughly absorbed by His Holy Grace. This holy process is called Meditation. Meditation is a fine medication by which our inner organic systems will be purified and our intellect polished with the glimpses of God's incomparable rays of light. It is the light of all solar Suns, Moons, planets and stars and this is the light which is dwelling as the soul which we own and know that we are the embodiment of God's creation. Outwardly, we are proud to say that we are able to give birth to a child, but we do not know who is the giver of the child to us. We are not the creators, God only creates and gives sustenances to all and destroys all. We may think and conclude in our own way but our assumptions may end in success or failure. They are in the hands of God.

Knowledge Loads the Mind

In this modern world, there are several computers and calculators but it is essential, a man or a woman to operate those instruments to get proper datas. We are very proud to say that we are making very fine musical instruments but one thing should be remembered, if one's finger gets an injury, no pleasant sound or melody will arise from the instruments, because the instruments should be played by our lips and hands only. Even though we are acquiring amazing wealth, our bodily health is the supreme wealth among all of mundane wealth, through the body's health alone, we can enjoy all other things. Therefore, everything depends on God and man is operated according to his karmas of previous births and Divine Will. We are very much interested in studying religious and philosophical books of various sects and have initiation from all teachers, we meet. But we do not have any development.

The knowledge derived from sacred books, grammar etc., only load our mind and puzzle it and we are confused. The mind is filled with doubts and our heads are burdened with the mere knowledge, which is received through many scriptures and lectures. The bookish knowledge and the initiation which is received from several teachers are not able to give us peace and bliss in any way. To discard this useless weight of knowledge and its details, we should put aside our bundles of books and spend our time with a holy one and in due course of time, our burdens and doubts will vanish and we will get bliss and peace. The holy man's divine awareness thoroughly turns within us and it begins to dwell in the Self. So, there is no necessity to study and propagate the contents of all the books by various authors in order to do this, if we just turn within our own Self, we, definitely, merge with God. Then the words and deeds of the realized souls will be different from normal life. So, the normal people, because of their wrong understanding, will blame the holy man. But he will never bother about these accusations. He is in the state of Eternal Bliss always and uplifts the aspirants too. If we commit a sin, then surely there should be a feeling of a pain. In the same way, if we do some good things, then we can feel contentment and joy. This is the spiritual nature and truth, we are all in a blind belief, if a religious master tells an innocent man or a woman that if he/she follows a certain sadhana, he/she may attain something tomorrow, or in one year, or in due course of time. All our sins will be forgiven and nothing will happen horribly. This is fully believed and the innocent people ask to perform some poojas and spend several thousands of rupees to get rid of their sins. But these efforts will not give anything fruitful to the people but the performer gains a lot of money. In this case, the people should be watchful and alert in doing these kinds of poojas and rituals. If one knows his own self, then there is no necessity to perform these kinds of nonsenses. The poor and innocent aspirants lose their money and they begin to hate true spiritual masters everso. The false teachers will be punished by God Himself with diseases and mental agitation. So, the true spiritual masters should be very careful to handle their aspirants fairly and confidently. Self-realization is the most essential to lead a pure spiritual guruhood. Mere studying of various scriptures and practising techniques in the name of spiritual sadhanas and performing several poojas in the name of rituals will never give us anything equal to Eternal bliss. Eternal salvation and bliss can be attained only through the delusion of various theological concepts and if the sadhanas are performed with full of determination and devotion, we definitely attain the Holy Kingdom of God. Today, in the name of offering prayers and meditation, we are just cheating ourselves without knowing the process keenly. Therefore, we are suffering a lot and are not able to keep the equality of the mind in the midst of the worldly affairs. We believe that we are giving something to God, but actually, we are keeping all things for the benefit of our use and nothing is given to God. But we are all saying that we are ready to give God anything whatever we have. Everything is God's own, we are the managers and governors of those things. If this concept is true according to our own Self, then we will get eternal salvation. A man goes to a Ganapathi temple and prays to have some money. He promises Lord Ganapathi to offer Him half of the money of what he gets. On the road side, he finds a one rupee coin, suddenly the crookedness of the human brain begins to work. How? Oh, God, You have only given me just one rupee, I think you do not have such confidence in my promise. If you had given me two rupees, I have to give you the half, one rupee, likewise, I am ready to keep up my promise. But you are the Almighty and have Universal wisdom. So, you have given me this one rupee which is my share, you have already taken the other half, one rupee, as your share. What a clever deed this is of yours? In this way, we are also cheating ourselves, believing that we are very scholarly with much knowledge, cleverness etc. On the whole, truly we just cheat ourselves and so we are not able to elevate ourselves to the highest plane of Eternal salvation. Confidence beyond reasons, implicit faith upon the guru and God, simple life, truthfulness, tolerance, patience, performing spiritual sadhanas regularly and systematically enables us to attain the Self and then our birth has its own value.

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Universal Love

Incarnation of God

Like the Holy incarnations of God, Adhi Sankarar, Ramanujar and several Hindu Holy Acharyas, Jesus Christ, Mohammed and Buddha, we too are incarnations of God Himself. But we are not believing this concept and are not having such divine awareness that we also are the holy incarnations. If such faith arises from the plane of our inner self, Self-realization is possible. The Universal Truth is this: whoever manifests from the Eternal Truth is God's incarnation. We all come from that glorious light and all the great realized souls shared this concept in their own way. These are their characteristic factors through which they exhibit their divineness. So each and every one of the human beings is born from God and every one is considered to be the holy incarnation of God. This is the fact of oneness which is universally seen by the realized souls, when they look at all the marvellous creations of God. They particularly see the uniformity and significance of the presence of the Holy spiritual fact, the soul is dignified and honoured. They never bother about the external appearance; but they give emphasis to the innermost beauty of the soul. This is the outstanding, characteristic factor from which our fatal thing is determined and our cycle of births and deaths is going on. So, it is necessary to get rid of these cycles, in order to realize our Godly incarnation through our proper sadhanas and then it is very easy to merge with God Himself. In this state, there is no question of being grateful and useful to God and Humanity. When a realized soul repeatedly turns within His Self, He experiences the Oneness of God's salient features and he experiences his own self. There are no factors of contrast and comparison in this plane of shanthi and bliss which are simultaneously existing and everlasting. On the whole, man becomes God. After Self-realization, one's imperative duty on this earth is to engage himself in God's service to remain in the Holy wisdom of God and instruct the proper souls who are immensely thirsting for God, about His divine qualities and the modes to attain those qualities and to bring the aspirants who are existing with the sense of diversity from God and make them to awaken their self with the sense of Godliness, dwelling in their Self. The Self is nothing but the Supreme abode of God. This fact should be realized whole-heartedly, this task is to be attained, this is why the realized souls are living in the physical form. Worshipping God should be in the highest style as He is without any conditions and formations.

Realization through Love

The attainment of God depends only on the trial of our efforts, which are immersed in full faith and love, and nothing else can give any kind of usefulness. To attain God, we simply have to pray to Him with love and faith, to worship Him as He is, without trying to impose conditions on Him. The mode of worshipping may differ one from another, but the goal is one and the same. Everyone wants God and wishes to become God. All of us know that we are possessing some divine nature but that they are not full-fledged due to our ignorance and impatience. We pose ourselves to the society as knowledgeable, with full of riches, so we make so many efforts. In these efforts, our time is spent to the fullest, so we cannot concentrate to cultivate ourselves with the noblest, divine qualities, when they arise in their full flow, then we will come to realize that we are nothing but God alone. Then Universal love is possible, God is always as He is, but man is to elevate to the plane of the abode of God. This is why we are given births and we can show the way to others to make themselves to try to attain the divine plane. What is the exact meaning of the sense, God? Our life is the gift which is presented by God to realize the presence of God in His own Self. So, He never wishes people to sacrifice their properties and their lives to Him. It is not at all a possible thing too. God only wishes each and every one of us to experience to know the Universal love. This Universal love is entirely different from the normal case of love which is binding one to another by means of mundane connections. Universal love is possible only by God, through which He gives sustenance to all creatures and He forgives all our nonsenses. If this universal love is attained by us, eventually, we also become God Himself. God takes personal, intensive care in everyone's progression because His love is Universal and this love is the basis on which all our mundane untruthful, illusory lovely affairs are existing. Universal love has no shadows of sorrows and pains so it is Bliss, Eternal. So, God's message is crystal clear and sacred. He sends the holy souls, the incarnations, to this world in order to cultivate the crop of Universal love. From this Universal love, all the creatures have the sense of love for each other and it is ever living and fully divinely oriented. Universal love is the Supreme and the most outstanding faculty of God and due to this embodiment of divine factor, He inspires all to attain the Self. He is the master of all the spiritual masters, because the mundane masters can love their aspirants and the world to a certain extent only, but God alone can love and flow His grace on each and everyone with full of His divine glory. His love is present over all; beyond time and space. He can show love towards all for the three times, present, past and future. His inspiration makes us to attain His kingdom. His Universal love alone gives us all our mundane essentials and uplifts us in the ladder of spiritual sadhanas without failures and disappointments. Universal love is eternal; it is the light of all lights of peace and justice. The world may have so many courts with full of eminent law-scholars, in which no one can escape from the reward and punishment. God's universal nature is the Oneness of equality and purity among all races of creation, because He is the creator of all things and beings. So, if we want to attain Him, we should fill our hearts with full of love and devotion towards all beings and it will enable us to experience the Inner Self, the Supremity of God. Thus, the means of attaining Him is illustrated. When we are sleeping, we cannot say that we are sleeping; we can say that we are going to sleep in our waking state. In the same way, our mere words about love and faith alone cannot do anything fruitful to us. If they are practically adhered to with the guidance of a holy guru and God's grace, everything is possible, in attaining God. The humanity's overall motto is to have realization about the Self and thereby we have to keep up our inner realm of everlasting joy and divine Oneness. This thing is to be prayed for more and more in the process of our deepest thoughts. In due course of time, our immense prayers of our thoughts will have the shape of meditation and the process of meditation will enable us to attain the noble qualities of God and then we become God. Apart from religious concepts and beliefs, the universal love and faith are the most essential things to make us divine and then it is possible to love others with great care as God watches ourselves' Self, the abode of Him. Universal love and devotional service are the true means of attaining the Holy Kingdom of God.

False Beliefs

Our idea about religion is so ridiculous when it is in the way of practical side; if we establish a Siva temple, some saivites may come to worship; if a temple of Vishnu is constructed, some vaishnavites may visit the temple, if we build a temple to Mahasakthi, some aspirants alone may come to worship sakthi. But all the Hindus will never come to worship the same God, though all are nothing but the various forms of the same, only one God Himself. They are called and honoured only in different names and forms. Such awareness is not present among Hindus. They concentrate only on their own deity and feel that if they worship this particular form alone, they will be benefited. They think that if they worship other forms of God, they are sinful and they do not accept the custom; in this kind of traditional innocence and ignorance, they grow up and it is so difficult to make them worship all the forms of God and it is unable to see all the people in one temple also. They say they have faith in God. But they are not able to pray to Him in all forms because they have been taught by their masters greatly about the sects in Hinduism. If a Hindu temple is demolished, a new church is constructed, then Christians alone will come to offer prayer. There are so many differentiations in Christianity also. In this religion also, there is no unity in worshipping Jesus Christ. There are several foundations which demonstrate that only their concepts are true and if they are not adhered to, the people will not attain Jesus Christ. Similarly, in Christianity also, the religious fighting is also well in nature. When the temple and the church are altogether demolished and if a mosque is constructed, Muslims alone will come to pray Allah. In this religion also, there are several classes in the name of attainment of Bliss. So, there is no universal unity among the people. There is no one worshipping God in all of His manifestations, with the sense, all the forms are the representations of God Himself. They are much proud and they show some kind of rituality to establish that their own religious concept is the true one and others are false and illusory. So, this world is now suffering very much by religious fighting and quarrels. Therefore, there is no use of constructing temples, churches and mosques. They restrict the people of other religions to enter into the particular temple, mosque or church. All religions preach that all are eligible to enter into the Holy Kingdom of God. Instead of constructing fancy, outer temples, mosques and churches, we should make our Inner Self as temples, mosques and churches, in which God will surely dwell, because the human heart is the Supreme abode of God Himself. They openly preach that each and every one of us is the finest creation of God and they very much emphasise about the brotherhood temperament and so on. But apparently, they are nothing but wordy styles not showing any significance of God's religion. Thus nothing is possible to make all people to worship God in one place because of their non-co-operation and they speak about unity but they encourage themselves to grow with diversity. Instead of constructing a temple, a church or a mosque, if we construct an auditorium or a cinema theatre or a swimming pool, then many people from all sects and religions, the worshippers of several forms of God like Vishnu, Siva, Muruga, Ganapathi, Sakthi, Allah, Buddha and Jesus Christ begin to come to have entertainment. In the name of cultural programmes, in the modern world, the people in large numbers are ready to gather beyond sects and religions, when religion crosses in their way, they separate from each other and they lose their unity. This is the major problem with religions and their concepts.

The One and the Same Goal

The mode of worshipping and offering prayers may differ but the goal is one, that is the attainment of God. This is to be realized by each and everyone. Then only, the unity of the people is possible, the Inner Self within us is our own property and invaluable wealth; it cannot be separated from ourselves by any effort and it is always with us and it is the cause of our lively activities and it is the true religious concept, if we discover this Self, truth, then there is no necessity to have the sense of the other religious principles. Only the religion of the Inner Self is natural and it is immortal to everyone, because the Self alone has been with everyone from time immemorial. Because the Self is the abode of God and it is called God's religion. In other words, it can be pronounced as God's Supreme concept which can unite the people together heart to heart and it is possible to seek unity, the Universal religion, God's nature which is always the Supreme Universal concept and this natural truth alone cannot be changed by means of literal illustrations. In the summer season, we do not need blankets and carpets but in the winter season, these things are so necessary to keep our body warm, keeping ourselves from the rainy chillness and extreme cold. So, the truth of the summer is entirely different in winter season. In the same way, in this mundane world, there is no universal truth. Every truth which is exhibiting itself as the unchangeable one, may change its meaning in due course of time. But God's truth never changes and so it is called The Eternal. This kind of religion is to be established, then this whole universe will be merged in Supreme Bliss.

Universal Religion

There are so many religious truths which are existing in this world and day by day, more and more principles are taught to the people to have bliss and peace. But they are vain. Why? They are not coordinating with God's Eternal truth. If the mundane truth has the same reliance on God's truth and view, then everything will be fruitful and all the human beings will feel the everlasting bliss and peace. So, it is very important to follow the religion of our own Self, then we will be free from all these worldly disturbances, it is possible only if Self-realization is achieved by one who is ever practising the spiritual sadhanas regularly and systematically. To cultivate good faith on the Self within is the supermost and highest quality of understanding and the true essence of all religious concepts. Many religions reveal about the Omnipresence and Omnipotence of God, but they are not able to cultivate the people to the highest divine plane of unity. This is the true nectar which is illustrated by all religions in words and in lectures, when it is practically achieved, then God's true religion can be established in this Universe. In Bhagavad Gita, Lord Krishna explains that it is the sovereign knowledge and the sovereign secret, which is supremely purifying, which can be known by direct experience and which is very easy to practise. This is the sovereign science, the sovereign secret, the supreme purifier, realizable by direct intuitional knowledge, according to righteousness, very easy to perform and imperishable. What is the nature of this Knowledge? He explains about the religion of the Self to Arjuna, "All this universe is pervaded by Me, through my unmanifest form. All beings dwell in Me." We are seeing so many things which are movable or immovable, whether they are animate or inanimate, they are nothing but the emanations from God Himself and they are living to exhibit the prosperity of God. They are existing only according to the Divine Will and their existence is meaningful to attain the Holy kingdom of God. This is why, every being is struggling with the outer forces, erasing the wicked qualities, they become divine and they are also worshipped as God's form and voice. In this type, our ancient holy men and women, even trees were worshipped because of their divine orientation. When we come to understand the true knowledge of God's creation and its motto, our role in this earth is fulfilled.

Supreme Conscious Energy

God gives birth to us and death also. Between these two occurrences, we have to find out the holy presence of God, in the form of the Supreme Self, we take food in the form of rice, cake, fruits and drinks but they are all assimilated in the stomach by natural analysis of enzymes. This mass is gradually assimilated, emitting a mild bluish glow, which is the sakthi or power which is the cause of our life. Whatever we see is nothing but this energy. The scenery may be trees, buildings, creatures but they are really the variations of the energy, fire, water and even the stones are nothing but the cosmic energy of the Self. Everything we see is the constant flow of energy. Our ancient scriptures explain that everything is the form of the same energy, the Supreme Self and it is demonstrated scientifically and in terms of medical terms. We can see the stream of blood and the nerve cords but we cannot have a look at the energy of the blood and impulses which are emanating from the nervous system. In the woman's breast, milk flows out, but scientifically it cannot be explained how the blood is transformed into milk. How the blood gets the liquid form of semen, these things cannot be explained by the scientific world, but naturally, these are the modifications of the Supreme Self. To have such awareness that all things are made up of the One Supreme Conscious energy is not only the highest understanding of science but the highest religion. Religion is not at all meant the principles and regulations of certain people's modes of life but it is the highest principle of the Supreme Self. If it is realized in its angle, then everything can be realized and the inner divine Oneness can be experienced so easily. This is the true religion. This is entirely different from all other mundane religious concepts. So, it is necessary, our religions should coincide with the Supreme Self's religion. This is called the Oneness with God. According to Gita's version, "Yoga is equality-awareness." If we do not achieve this awareness of equality, nothing will be useful to us by performing several spiritual sadhanas. The final thing we have to derive from our lively efforts is Universal awareness of the Self and it is the easiest way to attain salvation of human sufferings and to have bliss and peace. This is the right type of religion. The highest state of awareness, meditating that all things are the graceful creations of the same God and He is honoured by several names and forms and the modes of worshipping are variable but the Divine Power is the Supreme one and by which it can be pronounced as the highest religious concept. One Holy sufi says, "Do not think that God is only in our heart; we should be able to recognize His presence in every garden, in every forest, in every house and in every person. We should be able to see Him in our destination, in all the stages of our journey, and in all our fellow pilgrims, we should be able to see Him in every path, in every philosophy and in every group. We should be able to see Him in all activities, in all deeds, in all thoughts and feelings and in all our expressions. We should be able to recognize Him not only in inner lights, but also in the lights that are in the outer world. All colours and even the darkness are the same being. If we really love Him, if we want to find His Universal love and be blessed by it, then see Him in every corner of the Universe." Among the principles of these worldly religions, this is considered to be the true religion of God and if we adhere to this principle, we also become God. Like the mundane religions, there are not many religions in Godliness. There is only one God's religion which is ever standing on the Universal love of God. So, there is no fighting business towards one another. Then the derivation of peace and bliss is so possible in the right understanding of the true religion. This religion trumpets that each and every organism is created by God and they are operated according to His will. So, we have to understand this eternal truth, then we will know very much to love others and the necessity and the value of love. This is the Universal truth and love. It is risen due to the awareness of the Inner Self and so it is the religion of the Supreme Self. Our mundane religions may differentiate their principles but this religion of the Self alone will lead us to the goal of the religions. It is the supreme of all religions and each one of us, whether we are Hindus, Christians, Muslims, Buddhists should take much interest to realize the eternal truth of the Supreme religion of God which is always dwelling within us, the Self. If we look upon our life with view of the knowledge of humanity, we can realize that it is absolutely a play or a pleasurable dream, when we are living in this world, our life seems to be a true one, but it cannot be said that the life is full of truths. It is absolutely false to the spiritual eyes, because the Inner Self is alone the true one and from which our mundane life is proceeding for some years. The dream of the supreme creation is filled with several modifications. It is like clouds in the sky which seem to be stable but they disappear within some time, in the same way, in our life's span, different attitudes are performed and they live for a while and then vanish thoroughly. But we do not know why they come and go, or for how long a time they have been arising and subsiding. The true reason of these ups and downs cannot be concluded by us and we are not having such awareness to note the source of these activities, when we are living with so many relationships. According to our mundane view, everything is believed as true but in due course of time, they may turn false. The exact nature of our attitude cannot be judged properly. This also is possible only by the Supreme Consciousness. So, the human life is a play of sun and shadow. In the day time, we see the Sun but the shadow and the Sun are not seen at night time. So, the truth changes from time to time. There is no eternal truth in this world but the Eternal Truth is only the existence of the Self.

17

Supreme Reality

Conceptions of Human Life

Our waking and dream states are divided separately but they are nothing but only one plane and they are classified according to our nature of conclusion alone. These are all neither true nor false, but they are everliving. The only truth which is immortal is, what was real in the past is unreal today, and what is real now will be unreal tomorrow, because tomorrow it will no longer exist. The self is the Supreme actor among all the beings and life is the most outstanding play of the actor, the Self of the Universe. In this world, there are success and failure, sin and virtue, birth and death, joy and grief, health without wealth, wealth without health, education without character, character without education, wisdom attained through Self experience, slopes and steeps, tops and bottoms but these are not permanent but they make the people to believe that they will be ever permanent. Something may give pleasure to some; at the same time it will give pain to another. The nature of the thing is entirely different in each other. One's victory is another's defeat. One's desire is another's hatred. One's religion is another's irreligion. It is quite impossible to quote the reason of these things. It is because of the world's constant changes. There is nothing permanent, if this wisdom is possessed by an aspirant, he will realize the value of the life and then he will attain salvation. The human life has its origin from the ocean of Supreme Bliss, from the happiest moments of love and affection, and it will try to merge with the space of consciousness because the life has been evolved from the consciousness and it is the crystal clear embodiment of the consciousness. When we understand the mode of this world's activities, the dramatic principles of destiny, the continuous proceeding of the waking and dream planes of life, and the glittering light of the supreme reality, a realized soul makes himself to be filled with the extraordinary mystery of the formless glory and feels light-hearted with this simple but supreme and most advanced awareness. Then he automatically shows great interest in life with joy and he ever merges with the supreme universal love. This is the natural way, in which he likes to live and then his life will be a perfect one and there will be no plane of worry, sorrow, pain, agony, no intention for a support, no bondage, no limitations, no friend and enemy because there are no allurements and affections. Everything he sees everywhere is only the infinite flame of the supreme self, there is no illusion at all and there is only one thing which is in existence, that is the Supreme reality. In this plane, we are able to experience the Oneness of the Self and all the dualities vanish. All things merge with this Supreme reality, the Conscious Self. To understand this and the efforts to attain this ever-scintillating wisdom of Supreme reality, we are doing spiritual sadhanas without intervals. When our intellect is ready to recognize the Self's presence within, an inner smile blossoms, and the mighty glory of our mind and intellect will begin to dance in the base of life's universal love. In this state, we realize that our life is not depending upon mundane wealth and so on, but it is entirely depending upon Universal love. That life is for love alone and it is a catalyst by which it can kindle the initiation of the universal love. After attaining this highest level in spirituality, we can lead our life's journey quite easily beyond pains and sorrows and live with the tendency of a guest, as a sightseer, never bothering about our accumulations and losses and we simply be the witnesses of this world. We will not be disturbed by the worldly desires and victories, this is the plane of divine equilibrium. We become as the embodiment of our own self. No. We live with the Supreme sense that we are nothing but the self alone and there is nothing beyond us. We can find Supreme consciousness, the centre of the Universe, within us. Then our life will be light-hearted and with great simplicity, we can live with dance and music and Lord Nataraja exhibits this glorious ecstasy. This supreme state of consciousness is living without form and it witnesses everything which is going on around the consciousness and it is always in the state of indestructible happiness which is eternal. This is the divine nectar, which is in the inner Self; this is ever-shining, clear as a crystal and the most beautiful blue flame which is the trace of our soul and it is the Supreme bliss of the Self which flows independently within the Self and it is considered to be the supermost inner pulsation of the Self. When we are thoroughly looking at our lively activities, our inner effulgence, the colours' rising and vanishing deeds can be noticed and it is apart from our bookish knowledge and mundane statistic particulars. When we watch our thoughts which are coming and going like clouds in the sky they seem to be existing and vanishing. If we completely analyse the space and the difference between our thoughts, we can find out the place of our mind and then all formations will dissolve with the mind, the self. We can see all things as vast paintings composed of innumerable colours filled with strange and amusing exhibits and they are nothing but fascinating and astounding to certain extent because we are ever with the Self. Even though we realize the Self, we will have some illusions because of the foundations and careers which we draw from previous births. These will vanish only after the attainment of Self-realization and the Sun and the shadows both will come to an end. This is the most advanced, ecstatic state of human life. They, the Holy scriptures, emphasise that this state is to be obtained by us through wide range of explanations and illustrations, through stories and tales. Therefore, Eternal salvation is the goal of the human life.

The Finest Drama

What is the cause of all these attitudes? It is absolutely the play of our own Supreme Self, the finest actor. All modes of life, all faces, all figures, all names, all attributes, attachments and detachment, good and evil, grief and happiness, religion and irreligion are all evolving from the Self alone. Everything comes from the Self and it is a drama of the Self. Why is this drama going on without intervals? To find out the right answer, we have to be still and quiet, then we will begin to hear the inner melody of the Self, that is the answer of all our doubts and it will clear our intellect, then we will be free from anxieties and live in Bliss and peace. We can perceive the play of our own life as if it was someone else's lively manners. We can perceive the conscious self, due to lack of self-realization, we get angry with others and even with ourselves, we laugh with or without proper reasons, we weep for something which disturbs us to some extent, we become disappointed due to some reasons, we are depressed and then we get elated, in these ways, we lead our current affairs of life. We are fully covered by mundane grips and so these pains and happiness are to be felt, but, truly we try to get rid of these cycles. They are boring ourselves and we are not able to do spiritual sadhanas to their fullest style, if they are performed systematically, our life will get the divine dimension. When the proper understanding of this entire life is got, we understand it is nothing but a drama and a dream of the Self, these illusions will collapse altogether. To achieve this salvation and elevation, we have to leave our mask, facade, dry and joyless smile, pride and honour, pretension and ego, bigotry and our claim that our wrong understanding is the Eternal truth, then everything will be fruitful by the right contentment of realization of the nature of the Self. The knot by which our intellect is tied with these matters will be released and the consciousness begins itself to exhibit its glory in all dimensions of our attitudes. Each and every hair pore may shine with the divine significance and they even teach the attainment of divine peace and bliss. The wall which is illusorily built and raised between us and God will demolish and we shall glimpse the divine frame with the divine power, wisdom of the Supreme reality will make us merge with the Supreme Self. In this state of elevation, we can experience the light-heartedness of our supreme consciousness, thoughts are nowhere—thoughtless state, and the glorious freshness with full of freedom of the Self, which can be attained through our mundane activities like eating, drinking, giving and taking. We will rejoice invaluable ecstasy, continuous inner bliss. We will hear the sweetest enchanting melody of the divine self which is rising within ourselves. We will begin to taste the self's divine nature at its best. Our self's Supreme reality, the divine wisdom of the intellect, the centre of our consciousness, begins to stay as a mere witness, will quietly form inside us, watching all attitudes but it will not involve in any matter and remain apart from all these attributes. We can realize that we, the supreme consciousness which is always the witness dwells in our heart, where the fountain of joy and the miraculous divine deeds are originating. It is nothing but the absolute Self. It is apparently realized in this stage, when the divine wisdom is attained through self-realization, we will be free from all imaginations and illusions because there is no existence of human mind, so thoughtless intellect will remain, which is ever calm and solemn.

Supreme Wisdom

In all beings in the world, we will see only various expressions of our own Self. Now, we are clear about ourselves, the self is exhibiting itself as all the manifestations of the external beings and so everything is the exhibition of the Supreme Self. Now also, we come to realize the immense value of the self and why does God select the Self as His abode and dwelling in the Self. Self is the human being, through the self, one can realize his own self and God. In our homes, we are having so many photographs in which our facial expressions change according to our age and style. Likewise, we can identify our self as the same thing which is available in all beings of this universe, whether they are trees, animals, flowers, stones or any other thing. This is God's religious concept of Universal love. The supreme wisdom "I is Everything" will arise, and we will see the same self shining within us and within all beings and things. We know the knower of the things and the knowledge which is inhidden as the treasure in each and every particle of this divine creation. We are able to know the supreme quality of creation. Thus the inner knower of the self recognizes that it is the being which is reflecting everywhere and it is the human being's reflection of his Self and so we can see the Self constantly and we can lead our life always with the supreme consciousness. Wherever we turn and look, we will see our own self's glorious exhibition. Now, a critical question may arise, "Whether I am existing in this world or the world is existing in me?" A man or a woman who has realized the ecstasy can have salvation for the mystery of the drama of life. Everything is possible and everything is proceeding only because of love. Behind all, there is Universal love. Here is an extraordinary, but a subtle desire, it is to be reunited with the Supreme Self which is overall the Supreme consciousness with the Guru's compassion and God's grace. Then we will be awakened with the knowledge of the self. If we want to make our lives meaningful and fruitful and in the same sense that we are living true and full-fledged lives, we should be awakened with the knowledge of the self, we should taste the divine nectar of our own universal love and with the earnest wisdom of the self, we will be ready to have smiling faces, be happy day and night merging with our own self. We should be with the outstanding wisdom by which we can recognize our own self in innumerable forms. Thus through the proper understanding, through the divine ray of Kundalini, the Holy spirit, through the wisdom of the supreme reality, the root of the role of the self will stand still. We can face our own self in all and then we can feel the feelings of others, their stimulations, reactions, sufferings, pains and their sorrows and then it is possible to make them to get rid of these desires and attachments. This is the holy state of an aspirant who elevates himself as a guru through his sadhanas. We will regain our losing peace and bliss that we have lost because of our ignorance, egoism and pride. We will find that we have never lost them. Now, we understand and realize by all means, nothing is lost and nothing is here to be attained and everything is overall the Supreme Self, which is the deity and abode of God. We are in this state, living ever of, in and for ourselves, the Supreme Self.

Self — The Abode of God

We attain the Holy Kingdom of the Supreme Being, God and that is the place from which we have transcended to this world in order to realize the Oneness of the Self with the supreme reality. So, everything is unreal and there is nothing real, this is the custom of this manual life. The holy saint Kabirdas says, "Do not hate or hurt anyone, make friends with everyone, for your own self exists in every face, enjoy the sport of love, the earth, the sky, the universe are all the forms of the Lord and the abode of joy. God permeates every particle of your being." When we live with holy men, we not only learn their subjects and their modes of living, we absorb something of their experience and expertise, something of the passion with which they have pursued it. Their words can assist us to understand things in a completely new angle. The divine energy which dwells in the words of a spiritual master has something different from the power we find in the words and lectures of other experts in other fields. A spiritual guru has fully explored his territory, he has realized the self's oneness with God, and he knows what he is teaching about. And the power in his words is so divine and it goes beyond the power of expertise. A spiritual master is a conqueror and a great warrior of the inner world of a human being, the Self, the complex, subtle and infinitely difficult terrain of what is called the spiritual path. Other experts in various fields may face failures in their personal lives because they are concentrating themselves on one spot or subject but the spiritual master himself is the master of the whole patterns of the lively activities. He lives freely from all disturbances of the world and he demonstrates to us, how to lead our life calmly and divinely by his words, in short, shows the right way to attain perfection. It is completely accepted by all religious concepts, "When we come to the end of our spiritual sadhanas, we will realize that everything is the Self." So, all religions and scriptures stress the immense value of self-realization. Self can be realized by mankind and so the process of self-realization is the sole wealth and property to mankind alone and it is spotted that only mankind alone can get self-realization. Our Supreme Self is infinitely creative, absolutely potent, completely joyful consciousness and if this is realized in day-to-day life, one can know the ground of essence of the Self. Only after proper understanding, the guru can explain the path to attain the mark and then we also understand that it is to be truly human. It is only possible by performing sadhanas of our own efforts and then we discover the meaning of the Self and our lives. The achievement of the state of perfect freedom and bliss which is the motto of the human life. Let us try to attain the glorious plane of divinity. Attachment means bondage, detachment means liberation. Our life is a playground and each one of us is the ball. Our good inspiring qualities like truth, sincerity, righteousness, peace, love are on one side, and bad qualities like attachment, pride and hatred are to make them to get rid of these desires and attachments. This is the holy state of an aspirant who elevates himself as a guru through his sadhanas. We will regain our losing peace and bliss that we have lost because of our ignorance, egoism and pride. We will find that we have never lost them. Now, we understand and realize by all means, nothing is lost and nothing is here to be attained and everything is overall the Supreme Self, which is the deity and abode of God. We are in this state, living ever of, in and for ourselves, the Supreme Self.

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Dispensation

God's Immanent Power

Nowadays, man is struggling very hard like a boat in a turbulent sea. He does not know that he is himself God. The illusionary maya hides and prevents man from realizing his real nature. The man instead of praying God for his liberation, wastes his time in mere Atheism. He himself opined that he is the mighty creator of the world, capable of doing everything. We fill the cycle tube with air and drive the cycle. But it is punctured by a needle, all the air will rush out and the tube becomes useless. But it is interesting to note that though there are nine holes in a human body, the air (prana) inside will come out only once in a life. The power which controls this action is called and honoured as God. One man approached a doctor to cure his aching arm. The doctor after thorough diagnosis informed that the arm should be cut off and the operation would cost a few thousand rupees. But we should bear in our mind that the doctor is not capable of producing that arm but on the other hand, he demanded a few thousand rupees just to cut the arm. But the merciful God who created all our organs never demanded anything from us. But is it not our primary duty to pray Him? Once a disciple asked the guru about the presence of God. The guru very calmly explained by a simple example. A cow eats its food by its mouth and respires by its nose. All these things can be visualised. But we cannot see the internal action and we get the milk from its udder. Even though we are ready to spend crores of rupees, it is impossible to make an instrument which takes grass and water and gives milk. The power which controls and accelerates these actions is God. By another way also the presence of God can be explained. Man gets salt from the sea and lime from the forest and combines both to make pickles. The power which gives this sort of action and knowledge to man is named as God. So, we can conclude that it is our imperative duty to salute God for our exhibit of our gratitude and pray God for our liberation, instead of gossiping mere useless atheism. If our prayer comes from our innermost plane of the heart, it is sure that the merciful God will readily respond and come to our rescue in all circumstances.

Significance of Hindu Customs

Each and every custom of Hinduism has its own latent meaning. But the pitiable condition is that instead of knowing those principles and presenting these customs, the so called modern world shows great enthusiasm only to ridicule the concepts and abolish them in the name of rationalism. Let us have a bird's eye view about some important illustrations hereunder. Lord Krishna was born as the eighth child. This represents the final state, Eternal Bliss—Samadhi, the eighth stage of Astanga yoga, i.e., Yama, Niyama, Asana, Pranayama, Prathyahara, Dharana and Dhyana (meditation). Samadhi is the Superconsciousness of the intellect which is ever blissful and the state of ecstasy. When a man attains this samadhi, the Lord is automatically born in his mind. When God shines in one's mind, the dawn of wisdom arises. Lord Krishna's colour is blue. The sky, the sea, the internal structure of the human eyeballs are all of blue colour. The human eye also has a stipulated visual range and colour between the VIBGYOR region can only be visualised. This truth itself shows that Lord Krishna is Omnipresent. The dancing posture of Lord Nataraja in Chidambaram also emphasises a great meaning. His dancing posture shows the steps of yoga in a simple manner. By keeping the right leg on the earth, He represents that the air (prana) should be established in the right nostril (Surya nadi) during meditation and by placing the left leg on the earth, he shows that the breathing should be established in the left nostril (chandra nadi) during meditation. While Oorthava Dhandava, pulls his right toe to the forehead (especially the place between the eyebrows) He thus reveals that the wisdom of the intellect will be obtained when the Agna chakra circled between the eyebrows. If a person obtains wisdom, then it is needless to explain that the Maya and its pros and cons, i.e., Thillai Kali runs away. Education and knowledge obtained are of permanent nature. So, Goddess Saraswathi has Her seat on the stone which is stable. But, money and the other earthly properties are not permanent and will move from time to time. To emphasise this, Goddess Lakshmi, Goddess of the earthly properties, is placed on the Lotus, which is always moving to and fro on the water surface. To point out the dynamic action, Goddess Parvathi is put over the Lion, which is always active and patient. So, we can conclude that each and every custom and illustration has its own meaning. The modern folk should come forward to protect and implement the same in daily life. Hinduism is the forerunner of all religions in the world. It enshrines itself in all the essential tenets of all religions. As such Hinduism is the mother of all religions, it is the Light of all lights. In Hinduism, the house, the temple and the graveyard are separate entities. Whereas in Christianity, the house, the church and the burial ground are separate entities, the material body of the human beings is subjected to certain religious sanctities at the Altar of the church, is taken to the burial ground. In contrast to this aspect of Christianity, in Islam, the house is a separate entity and the mosque and the burial ground together form a peculiar separate entity. Methods of offering prayers in religions: It is of great significance that in Hinduism, man lies prostrate on the ground in total submission of his soul and body. In Christianity, man geneflects and prays to the Lord with a concentration of his chest. It corresponds to Anagatha chakra in yogic nature. In Islam, the Muslim kneels down with his head bent forward touching the mother earth, signifying the surrender of the self to the Almighty, Allah. The word "Islam" connotes "surrender" to Allah, the Almighty. These evolutions of these religious concepts are nothing but the adaptation of the essence of Hinduism. Islam holds that man cannot see God and Christianity merely lays stress on the rituals of prayer. In contrast, Hinduism shows that man can see God in multifarious forms of child and mother, lover and love, friends and foe, teacher and the disciple, master and the servant and the Self itself. Undoubtedly, Hinduism holds that man can see God by virtue of devotion and dedication towards the Supreme Being, God. In the realization of the Supreme God, our mind is still unequipped and undeveloped to resist the force of the Almighty. We are comforting ourselves from each angle.

Origin and Cause of Action

Every action is centred round some reason or other.

Nevertheless, we are all oblivious to the origin and cause of action. We are completely disassociated from the central thought of action. In other words, we aspire to enjoy the fruits of the actions. Thus, this article is concerned with the Eternal realization. A villager goes to the railway station. The train is speeding fast. The guard waves the red flag and the train comes to a halt. The villager observes this. After some time, the green flag is waved, the train starts to run. This makes the villager to think. He believes that the movement of the train is controlled by the red and green signals. He has a sense of astonishment. He never observes the engine driver and this shows the ignorance of the villager. He never understands the rules and regulations of the railway. The engine driver adheres to the rules, on seeing the green signal, he starts the train, on seeing the red signal, he has to stop the train. With all the rules and regulations, the train can never move without the driver. Likewise, God is the Supreme driver of this universe. He has postulated certain rules and regulations for the world to move about. All the planets of the solar system round the Sun are controlled and governed by His divine laws. We are unable to understand the Super powers of God and fail to attain fullness of life. We have to eradicate all such wicked forces from ourselves so as to realise the existence of God. Under these circumstances, our prayer must be like this: "May you develop us properly to understand and realize your high nobility." A certain horse trader took his lazy horse to the market for sale. There, a broker praised the horse immensely. On hearing this, the owner of the horse believed ignorantly that his horse was quite worthy that it did not deserve to be sold. The broker said that he had only praised the horse too much in order to only sell it. He also averred that had he uttered the truth about the horse no one would have dared to purchase it. However, the horse's owner declined to sell the horse. Similarly, we should never be carried away by the eulogy of others and we should try to understand the true worth and value of "I" which will lead us to Eternity. Thus, everything is possible only through self-realization. A realized soul alone has the ability to lead his life beyond passions, miseries and failures. He can maintain his mind with equality and he can merge with Godliness. He can derive the qualities from the universe and thus he has the sensation to love everything with the base of Universal love.

Practical Knowledge: Necessary

What can be achieved by delivering mere literal discourses? After attaining Enlightenment, one's words will be divinely oriented, by the Glorious light. Then, due to divine light, the words will have the power to penetrate one's heart and make others divine. So, practical religious knowledge is hereby insisted, attainment of holy Atman is the sole motto of human life and the perfect religious wisdom will guide one towards Enlightenment very easily without any suppressions, doubts and failures. Once there was a king who gathered all his people in his place and declared that he would choose a man as his minister who would be able to lift a heavy iron bar which was kept in front of the crowd. The iron bar was like a rock. All of them declared that is was not possible to move the bar even an inch from its place. A man came forward from the crowd and sought permission from the king that he may be allowed to try. He went to that iron bar and repeatedly tried his best, but it was clear that he could never lift it. He failed in his attempts. But the king was very pleased with that man because he was the man of action. The king announced him as his minister as he had proved to be a man of trial while others were men of mere words and thoughts. "Fewness of words and Abundance of deeds" is the practical way to realize religion. This is emphasised by the above-said tale. Religion can be practised only by our sincerity, tolerance, devotion, honesty, dedication, purity, sacrifice and such noble qualities. Annonists come to solve the problems of humanity then and there and forward it towards Enlightenment.

Universal Realization

There may be many names in religions but they insist on the oneness of The Holy Almighty, God. Religions are the very good universities of humanity in which we can receive spiritual training for the progress of body and soul. The founder of this Universal university is God. His messengers are the professors of this university and we are the students in which the Universal love is the subject which is to be realized by all means. If we completely go through the divine principles, we can have a clear idea of His glorious presence and potency. The principles are:

1. Omnipresence of God,
2. Immortality of the soul and
3. Interconnected love of mankind, Universal love.

When these divine concepts are pronounced practically in our daily life in the midst of worries and sorrows which are quite natural, enjoyments and entertainments, we can graduate ourselves from the Universal university and thereby the technical term "Religion" will be meant in its own nature. Religion is a chemical reaction, where man can love man and everything because he sees himself in all creations of God, the Self is nothing but God, through this universal realization, he attains God. The conflicts between religious concepts are only because of misunderstanding, due to our syntactical differences in outward significances, modes of worshipping and ceremonies. Beyond these divisions and deviations, if we practise religion in our own way with the light of prophets' sayings, we can easily feel the divine connection between God and ourselves, love and service are the keys of the religious, universal holy kingdom. There may be spring-summer-autumn-winter seasons, but the whole time is one. Similarly, the titles are many to religions but they are all one and the same and they uniformly insist the way how man can lead his life with full of contentment and bliss. It is the divine light of man which is the manifestation of divinity. So, let us try to step up towards high elevations. In this holy way, we will meet failures but they will give us victory. It may be slow but it will be sure and steady. Failures are the stepping-stones to man to make achievements. It is better to be the head of a cat than the tail of a tiger. Failures strengthen our mind and intellect and it gives ample surity of success. "Attainment of Nirvana"—this is the aim and goal of yoga. However it is very easy to narrate, it is achieved by some and one of them will be able to guide the humanity towards Eternal Bliss. Those who are chained by their bodily affairs, worldly activities and sentimental notes cannot reach Ananda. Nowadays, meditation is available for ridding mind of worries and attaining solace. But it is to be only for Eternal liberation.

Liberation

Liberation can be attained by devotion, dedication, meditation, penance and such other disciplined sadhanas. These faithful paths have been prescribed by saints for realizing the truth of creation. "Jeevathma has to be yoked with Paramathma"—this is the meaning of the word "Yoga". In other words, it can be explained that all rivers come to an end in the Ocean losing their size, capacity, dynamic power, names etc., and become one. In the same way, all individuals merge into the Universal Being, God. Man comes and his primary duty is to know his Creator. Yogic exercises make us divine. There are five sheaths in man namely:

1. Annamaya Kosha — The material sheath
2. Pranamaya Kosha — The vital sheath
3. Manomaya Kosha — The vital sheath
4. Vijnanamaya Kosha — The intellectual sheath
5. Anandamaya Kosha — Bliss sheath

and these are called Pancha Koshas.

If a man tries to note the subjective nature of His own self, it is possible to unsheath his individuality and reach the divine bliss. This is the yogic principle. Unless one's desires are clarified beyond doubts and purified fully, he cannot penetrate into His realm of Delight. We are all expressing our feelings and ideas through many languages and we are proud of knowing those languages too, can we analyse the exact point from which one utters words, voice can be produced by vocal chords but not words. The prana, when it plays upon the strings, resonance is produced. From the Moolathara Chakra to Agna Chakra (1. Moolathara, 2. Swadhistana, 3. Manipooraka, 4. Anagatha, 5. Vishuthi, 6. Agnai & 7. Shahasrara Chakras), the backbone, the spinal chord is designed as the Veena, the musical instrument. According to the sastras, involved in these centres, when the soul travels by Divine will, words emanate.

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1. At the lower end of the spinal column, the Kundalini remains embedded. It is the moolathara chakra—the prithivi Thathwa (earth) Nature principle of the Universe. This is considered to be the Annamaya Kosha.
2. The navel point is the Swadhistana Chakra, the Agni (fire) Thathwa and it is considered to be the Pranamaya Kosha.
3. The Manipooraka Chakra, the Jala Thathwa (water) and it is considered to be the Vignanamaya Kosha.
4. The region of the heart, the Anagatha Chakra is present and its Manomaya Kosha, characteristic of producing resonance and this is Vayu Thathwa (Air).
5. Vishuthi Chakra, place of the throat, Akasa (Ether) thathwa and it is considered to be the Anandamaya Kosha.

The mid-brow point, where man gets Eternal truth, is considered to be the Agna Chakra. It is the position of positive step to realization, the supreme Shahasrara Chakra when it comes in operation. This is the centre where all sadhanas are coming to consummation. Today, the world is taught and learns yoga, only to acquire mundane health and mental satisfaction to some extent. But it should be practised to attain the Self. This is the motto of yogic principles, and under proper guidance of a guru, yogasanas can be practised. To attain Eternity, yogic principle is an efficient one and it can be blessed by a Holy Guru, because He Himself is God.

Significance of Hindu Idols

Each and every deity worshipped in Hinduism has its own but latent philosophic and materialistic significance. Let us have a glance over some of them.

Hindu dharma is the supreme truth which is the origination point to science and technology of the modern world. All our idols are made up of stone (Moolavar) and the same forms will be made up of metal too (Urchavar). This will be taken in procession decorated during the festival times. This is because of current clearance over the ether. Ether is completely covered by manual thoughts. These are all egoistic and they will be cleaned by these holy manthras' repetition and idolistic reaction. So, there is no possibility of pollution in air and water and other means too, if these things are performed regularly. Science can estimate about something to some extent but God is the Almighty.

Sri Ganapathy: Elephant is the biggest among all animals. Mooshika is the smallest animal. Between these two extremities stands the man at the mid-point having both body and wisdom more or less in an equal proportion. So, Lord Ganapathy implies that man should worship the Almighty to have spiritual awareness and thus he can attain Eternal peace and bliss. This is the truth behind the puranas of Sri Ganapthy and he is honoured in the front line series of Gods in all festivals and ceremonies in temples and families. The peculiar and characteristic nature of Mooshika is that the mother will lead her young ones in a chain-like manner, one will follow another by capturing the lower part of the other's body. In the same way, Lord Ganapathy also leads us to Eternity (those who surrender thoroughly). To reveal this nature of truth, Sri Ganapathy is seated on the Mooshika.

Sri Kali: She stands on Lord Shiva, declaring that the Shiva-sakthi is the sole base for all the activities of this whole universe. The small as well as the long hands hanging around Her waist denote that all the actions of these universal beings are because of Her divine will and pleasure. She also holds a head in Her hand indicating that the life of all beings is controlled by Her. The blood stained sword indicates the non-stopping action. The garland made by small and big skulls implies that all creatures are born from Her and have their end within Her. To denote these philosophic facts, she shows out Her Red Tongue.

Maha Vishnu: Maha Vishnu is the athmic body. Only from the navel centre, all the thoughts are coming on. There are people without hands, legs, eyes etc., but there is nobody without a navel opening, it will stop the mind. To denote this truth, Lord Brahma sits on the Lotus which originates from the Umbilical Cord of Lord Maha Vishnu. This Umbilical Cord connects both the mother and the child materialistically. It is the bridge line by which the child gets air and good thoughts and food materials from the mother. After disconnecting the cord, the child has its own thoughts and doings of its own self. To denote this truth, the Lord of Knowledge (Brahma) originates from Lord Maha Vishnu—the Paramathma. If the mind is controlled by means of yogic exercises and by God's grace and Guru's blessings and assistance, it will lead to Eternity.

LINGAM: LIM: The point where all are coming into convergence. GAM: The point where all are having origination.

The lower portion of the Lingam is Lord Brahma, the middle portion is Lord Vishnu and the upper portion is Lord Shiva. So, these three moorthies are all one and the same. This is revealed by the Shiva Lingam. There are many illustrations about sivalingam. They are all of their own mental cultivation and experience gained spiritually. When a man is in his sitting posture, he is having the structure of the Shivalingam. The lower part consists of reproductive organs and the middle part is having the most essential respiratory, digestive and all other lively systems and the upper part is the controlling and governing point of all organic systems. The lowest part is the representation of creation, the middle part is corresponded with the Mighty deed, protection and the upper part is denoted as the destruction. This is represented Brahma, Vishnu and Shiva are all in one idol, Shivalingam. Like the above illustrations, many facts are hidden treasures. If we thoroughly analyse everything by our own experience and Bhakthi, we can surely know and realize the truth. Therefore, we should perform our activities with full of Bhakthi apart from our worldly means of knowledge, then only we can find out the outstanding hidden spiritual meaning of each and every custom in Hinduism.

Correlation of Hindu Temple with Human Body

In Hinduism, Temples have been built and the mode of worship in Hinduism has been set up, depending upon the human body structure. The Moolathara, where the divine power 'Kundalini' — the spiritual force sleeps, is identified by the flagstaff. The 32 rounds in the flagstaff are the 32 rings of the vertebral column of the man. The number 32 is a characteristic one (Jupiter) in numerology also. The steps of the ladder, Vikkiramathithya King's Throne has 32. The wisdom teeth appear in one's 32nd year. The two ropes of the flagstaff are the pulses called 'Idakalai' and 'Pingalai' which are Chandra and Surya nadis. When regularising the breathing by yogic exercise, the soul springs high to the Lord called Eternal Bliss. It enjoys and remains with Eternity and Everlivingness. To show this, we celebrate flag hoisting festival in our temples. We can see eyeless, handless people but everybody is having the most important living asset, the navel point. In the place of the navel, where thoughts evoke, we establish 'Nandhi', the gate-keeper of Holy Kailasa, Residence of Lord Parameswara, to represent this fact, it is noted that we must control our thoughts and make our mind as crystal white as the Holy Himalayas free from egoism, pride etc. In the temples, there is a round stone 'Palipeedam', the heart of the human body, where we have to fire the egoism and unpleasing deeds, this is revealed by the establishment of palipeedam. Sanctum Sanctorum or Garbhagraha is the place of Brahma Kapala, the skull of the human body. There Lingam is established to show that the Agna chakra—when it is in full living nature of operation, the divine wisdom shines, The Eternal Enlightenment. The main town gate (Raja Gopuram) is to identify the Nandana, which refers to Omniscience of God. To represent the Amirtha Kalasam of Eternity (Ambrosia), temples are having pools inside and the Shahasrara when in its full flowering attitude, it is stated as the Golden lotus seen in the pools.

In temples, there are six mandapams:

1. Moolatharam — Garbhagraham
2. Swadhistanam — Arthmandapam
3. Manipoorakam — Mahamandapam
4. Anahatham — Snapanamandapam
5. Vishuthi — Alankaramandapam
6. Agnai — Sabhamandapam

The thousand pillar hall represents the Gem, like the Golden flower having 1000 petals and that is Brahma Shatsathkaram — The Eternal Salvation.

Philosophy of Places of Worship

The five sabhas of Sri Nataraja are representing the following spiritual principles, by their exhibits:

1. Annamaya Kosha — Raja Sabha
2. Pranamaya Kosha — Deva Sabha
3. Manomaya Kosha — Nirktha Sabha
4. Vignanamaya Kosha — Ganaka Sabha
5. Anandamaya Kosha — Chit Sabha

PHILOSOPHY	PLACE	CENTRE	GOD-GODDESS
1. Pruthivi (earth)	Thiruvarur & Kanchi	Moolatharam	Ganapathy-Murugan
2. Appu (water)	Thiruvanaikka	Swathistanam	Brahma-Saraswathi
3. Theyu (fire)	Thiruvannamalai	Manipoorakam	Thirumal-Lakshmi
4. Vaayu (air)	Kalahasthi	Anagatham	Siva-Sakthi
5. Akasam (Ether)	Chidambaram	Vishuthi	Mahesa-Mahesi
6. The Eternal Bliss	Kasi	Agnai	Sadhasivam-Manonmani

To birth Enlightenment is Thiruvarur.

To death Enlightenment is Kasi.

To Darsan Enlightenment is Chidambaram.

To think Enlightenment is Thiruvannamalai.

These places are not represented geographically, but these should be realized according to their truths intellectually.

God is One and exists. He is Universal love and He is omniscient, Omnipotent and Omnipresent. He is all merciful and He is the support to all. He is Sarva Antaryamin and He is the Ananda. He is imperishable and individualistic indivisible and He is the Light of all lights.

Devotion

Bhakthi or devotion is the supreme love directed towards God to give us bliss. There are two kinds of Bhakthi, they are: 1. Kamya and 2. Nishkamya. In Nishkamya Bhakthi, there are two kinds: 1. Vaidhi or external pooja and japa. 2. Prema Bhakthi due to extreme prema or intense love. There are four kinds of Bhakthas. They are:

1. Aartha (the sufferers as Draupathi and Gajendra)
2. Jijnasu (the seekers as Uddava)
3. Artharthi (he who has the desire to obtain some object like Dhruva)
4. Gnani (the wise as Sukadeva)

There are five kinds of Mukthis:

1. Salokaya (residence in the same abode as Lord)
2. Sameepya (to abide near God)
3. Sarupya (similarity of form with Lord)
4. Sayujya (complete identity with Lord)
5. Sarishti (enjoyment of divine powers)

There are nine modes of Bhakthi yoga:

1. SRAVANAM: Hearing Lord's leelas, Pooranas and tales, like the King Parikshith.
2. KIRTHANAM: Musical chanting of God's name and leelas like saint Narada and Thiyagaraja.
3. SMARANAM: Remembrance of Lord like Prahaladha.
4. PADASEVANAM: Service of God's feet and service to Guru, parents, country and humanity like Mahalakshmi, Goddess Herself.

5. ARCHANAM: Offering flowers and sacred leaves to God like the Emperor Biruthu.
6. VANDANAM: Prostrations before Lord and mental prostrations to every being considering all are God's forms, like saint Akrur.
7. DASHYAM: Servant and master Bhava like Hanuman.
8. SAKYAM: Friendship attitude like Arjuna and Kuselar.
9. ATHMANIVEDANAM: Self-surrender, literally offering oneself up like the Emperor Pali.

There are five kinds of Bhavas between the aspirants and God:

1. Santa: Peaceful, self-controlled and serene as Bhishma.
2. Dashya: Servant and master Bhava as Hanuman.
3. Sakya: Friendship like Sundaramoorthy nayanar or Arjuna.
4. Vathsalya: Parental affection as Kausalya, Yasodha and Gnanasambandar.
5. Mathurya: Wife and husband or lover and beloved like Gopis.

Essentials of spiritual life: Purity of mind, vairagya, annihilation of Ego, burning aspiration and steadfastness are the essentials for God-realization.

Meditation

Fix the mind on the image of the form of God. Keep the image in the heart or in the space between the two eyebrows by closing the eyes or in front of us, meditate on the above ideas, repeat mentally the holy manthra. If the mind runs, bring it back to the image and rotate the mind from one formula to another and finally fix it on one formula. Keep the image of God also before the mind. After some practice, the mind will get concentrated. Meditation and Samadhi will result eventually. We will have Eternal bliss and peace—the state of ecstasy and Immortality. Let us keep company with holy saints and sages, with the devout and virtuous. It is the easiest way to attain Bliss and Self-realization.

When a child feels hungry, it does not express its hunger in dialogues but it expresses it by means of crying. Similarly, when the thirst of Bhakthi towards God arises, we must ask for it by Self-surrendering prostrations and prayers. Impossible becomes possible, when God is the partner. An attempt to pour honey into the mouth of a sleeping person is met with stiff opposition or resistance, in the same way, it is fraught with danger to inculcate Bhakthi into the mind of an atheist. Man has two homes. One is actual and other is with him always. It is a common experience that fellow passengers move and talk like close relatives, but the moment when destination comes, depart solemnly to their own ways. So also the family is like a railway journey where parents, wards, relatives mingle with each other. But when the hour of death, the destination comes, they all depart. As such it is imperative on our part that we should cultivate a sense of fraternity with our fellow beings and thereby attain liberation from illusions. God moves in a mysterious way to perform His wonders. He plants footsteps on the sea and rides upon the storms. Man has the right to walk in the streets with both the arms swinging but should not disturb others. In such a way, it is enjoined upon us that everyone can talk proudly of his own religion without prejudice to other religions.

Let us have fear of God and we shall cease to fear man. A good life is the only religion.

The precepts of Varnashrama in Hinduism:

1. When we worship God, everyone is a Brahmin.
2. When we seek fortune mundanely, everyone is a Vaishya.
3. When we fight for the welfare of humanity, everyone is a Kshathriya.
4. When we serve the humanity by all means, everyone is a Suthra (formula).

Philosophy began when man ate the produce of earth and suffered indigestion. The end of wisdom is freedom; The end of culture is perfection; The end of Knowledge is love and the end of education is character.

19

Eternal Bliss

Dharma

What the great souls stress is now to live peacefully and happily and they teach the ways for our material and spiritual welfare. This is called Dharma. The great soul is one who realizes the Eternal truth in its Supreme reality and entirely. He is doubtless, desireless and thoroughly immersed with bliss and peace and he is capable of making others, who are with full faith and devotion, blissful and divine. The realized soul, the Supreme reality who is always free from malice towards all creatures, who has universal love for all and compassionate, he is beyond the feeling of meum and away from egoism, he is quiet and calm in the midst of plane of pains and pleasures because he realizes them fully that they are not permanent in nature and he is full of the noble tendency of forgiveness and he is ever contented mentally and always has a holy union with God, he fully surrenders to the Supreme God, he has the majestic controlling power over his senses and mind and he is the man, who lives with a mentality as a refuge in God's abode both mentally and intellectually and such kind of a devotee is so dear to God. Srimad Bhagavad Gita explains this: "He who takes sorrow and joy alike, is established in the self, regards a clod of earth, a ton and a piece of gold as equal in value, receives both pleasant and unpleasant things in the same spirit, and views censure and praise alike, he who is alike to honour and ignominy, is equal to friend and foe, and has renounced the sense of doership in all undertakings, he is said to have risen above the three gunas, Sathwa, Rajas and Thamas." There are many religions that speak about Dharma and the term "Dharma", what does it mean? There are several noble qualities and when they come into practical life with proper understanding, Divine Dharma will be meant and the whole humanity will be immersed with Bliss. These are the most outstanding noble virtues of spiritual life:

1. Ahimsa (harmlessness): Refraining from injury to others through mind, speech and deeds.
2. Austerity: Enduring hardships for discharging others' religious essentials and obligations.
3. Arjava: Leading the body and senses in a straight plane.
4. Amanitva: Doing our activities beyond the expectations of respect, honour or homage. The real nature of doing things is a natural one and it should be as a flow from the inner heart.
5. Avoidance of Hypocrisy: False show of piety should be erased by all ways and deeds. Hypocrisy should not be traced even by thoughts.
6. Avoidance of Malice: Not showing enmity even towards our enemies. Enmity can be won by Universal love.
7. Brahmacharya: Keeping the senses and mind still, insists on abstaining from the eight forms of sexual gratification. They

are: 1. Indulging in thoughts of such gratification; 2. Uttering words denoting it; 3. Indulging in amorous sports; 4. Looking at a member of the opposite sex with lustful eyes; 5. Indulging in amorous talks; 6. A mental resolve to indulge in sexual gratification; 7. To attempt such gratification and 8. Consummation of the act. These are denoted in our holy scriptures and if these are adhered to completely, we can hold the holy state of Brahmacharya.

8. Contentment: Thorough absence of search for mundane things.
9. Control of the senses: The five senses of perception and their five organs respectively and when they are controlled by the Superconsciousness according to our discretion.
10. Courage: Steadfastness and should not lose confidence when failures occur. It is total absence of cowardice.
11. Compassion: Heart with full of mercy and grace towards the sufferers.
12. Charity: Doing everything earnestly for the sake of others without any expectation, return, reward or homage.
13. Devotion: It can be expressed only through our immense faith and sincerity and complete attachment towards God. Showing much interest in keeping company with God's sayings and try to lead a devotional life. Our deeds should be for the sake of others' welfare and development.
14. Dispassion: Detachment to all pertaining to this world or the next.

15. Devotion to Duty: It is beyond explanation and we should do our deeds with full consciousness and with full of contentment.
16. Endurance: Keeping equality to treat heat and cold, pleasure and pain, joy and sorrow, victory and failure etc., not to be influenced by diverse experiences.
17. Even-Mentality: Considering all beings are equal because the soul is nothing but God Himself and the outward differences are variable only according to their caste and order to which they belong.
18. Forgiveness: God gives and forgives; man gets and forgets. This should not be developed. Entertaining no such thought of inflicting punishment on others who have wrongly done something. Every sin can be forgiven. This is the highest and divine nature of Mahatma. We also should try to hold his attitude.
19. Fortitude: When we are in the mouth of the greatest difficulty and danger or misery, we should not be perturbed.
20. Fearlessness: It is only possible if we do not perform wrong things, we will be with full awareness without the trace of fear.
21. Friendliness: Living with universal love towards all beings without considering them as high and low. Love all beyond sects, creeds and religions.
22. Humility: Considering ourselves as the lowest among all, this means living with a low estimate of ourself, a childish nature.
23. Japa: Rigorous enchanting of the holy manthra, Name of God or thinking about the leelas of God.

24. Meditation: Regular and systematic prayer makes possible the process of meditation. This is the aspect of concentration of the mind on a particular form of God to which it is firmly attached.
25. Non-Stealing: Do not covet others' properties, telling lies, in the form of theft or illegal performances — do not cheat others in any manner.
26. Non-Accumulation of Things: Keeping away from accumulation, from a sense of possession vigorously.
27. Purity: Freedom from bodily and mental impurities. Taking holy baths to get rid of impurities, worldly lusts and impurities, keeping the mind with God's name or guru's name in order to eradicate the impurities of the mind.
28. Piety: Complete and implicit faith upon vedic principles, the holy sayings of the realized souls and our guru's and Lord's divine words even though they are personally perceived truths.
29. Rendering Service: Utilising our full energy of body, mind and speech for the welfare of others according to their respective needs.
30. Scriptural Study: To have the deepest knowledge of sacred books, chanting holy names of God and always immersing with the virtues of God.
31. Spiritual Awareness or Wisdom: Discrimination between the Supreme reality of God and unreality of the materialistic things.
32. Self-Discipline: This is essential to maintain

and control the mind because the mind's real nature is just wandering in all directions and it is fully wishing to have link with everything. So, Self-discipline is very much stressed in spiritual life.

33. Sublimity: Real and divine nature of the Supreme soul and their influence will make the people who are verily attached to mundane enjoyments and their natures to deter from sinful deeds and lead them to noble pursuits.

34. Straightforwardness: Not to do anything mischievous and to try to conceal it because it may be done for the sake of satisfaction of the self.

35. Sathsangam: Keeping union with holy saints and sages. In Bhajagovindam, Sri Adhi Sankaracharya says, "Sathsangathwae Nissangathwam; Nissangathwae Nirmogathwam; Nirmogathwae Nischalathathwam; Nischalathathwae Jeevanmukthi."

36. Truth: Representing something precisely as one has perceived it through the senses and also it should be in agreeable language.

37. Tranquillity: This is the most advanced and matured state which can be attained only when the mind is thoroughly free from the mundane desires, affections and it is ever peaceful, contented and perspicacious. The self reunites with its nature, divinity.

38. Unselfishness: Not doing anything for the sake of ourselves with the connection with this materialistic world and even in the next birth.

39. Without Slandering Spirit or Tendency: Fault finding nature or slandering will be

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originating from jealousy and so this is necessary to eradicate this aspect thoroughly.

40. Without the Tendency of Egoism: Do not consider "I" is the physical body but "I" is the Supreme reality and this should be realized through mind and intellect.

Thus, these above-mentioned virtues are more important to an aspirant and if these are adhered to with the deepest sense, he will realize his own inner self.

Varnashramas

The human birth's sole goal is to realize the divine nature of the Self. It is possible to someone who is always fighting with his inner Self's bad qualities and erasing them verily. He gains his own nature of divine bliss and peace and thus he becomes the supreme soul. The Supreme Brahman's primary duties and functions are: According to Srimad Bhagavad Gita, "Control of the mind, control of the senses, undergoing hardship for the sake of duty, purity both internal and external, forgiveness, straightness of mind and body, belief in Omnipresence and Omnipotence of God, the scriptures and the other worlds, knowledge of the sacred lore and knowledge of God based on direct experience, born of his own nature." When the Brahman is with the other varnas in Hinduism, he should be aware of performing sacrifices, to make gifts and to acquire knowledge—these are the general duties which are regulated principles to Brahman. In Bhagavad Gita, the functions of Kshatriya are mentioned as follows: Prowess, majesty, firmness, bravery, ingenuity, not running away from battle, generosity, rulership which is born of Kshatriya's nature. The Manusmriti says, "Protection of the people, making gifts and performing sacrifices, these are the functions of Kshatriyas." Besides these concepts, protection of the people from evil forces and enmity, joining the army, maintenance of justice, collection of finance and wielding weapons for others' protection are the designations for livelihood; making presentations and performing sacrifices for the welfare of the society and cultivation of knowledge are also Kshatriya's duties. According to Manusmriti, "Cattle-breeding, practice of charity, performance of sacrifices, cultivation of knowledge, business, banking and agriculture; these are the functions and occupations of a Vaisya." Purity in business means honestly dealing in commodities of a pure nature without resorting to fraud or deceit and without any desire to cheat another, i.e., without resorting to unfair means such as taking more and giving less in weight, measurement or number etc., defrauding others of their legitimate due through practice of fraud, deceit and other underhand dealings or through sheer force. Dealing with impure things such as business in liquor, bones, hides, horns, lac, indigo and such other things condemned by the scriptures, should be regarded as impure business. The functions and duties of the Suthras are bodily service and the practice of arts and crafts constitute the natural functions and means of subsistence of a Sudra. A Sudra is one who lives for the sake of others, by rendering good service in order to make the humanity well, hale and healthy. Suthram means formula in English, so the term "suthra" does not mean that they are the lowest. There are no such low and high planes among the human races. Everybody is equal and according to the modes and functions of life, they are classified and they are all called Varnashrama Dharma. Dharma is only to maintain the society with unity and full of determination to lead a peaceful life. This is what Dharma emphasises in all angles.

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Rituals

Meaningful Kumbhabhisekam

We perform Kumbhabhisekam (Holy bath) in temples with a view to highlighting the union of the soul with God, several are the ritualistic activities connected with this holy performance. They are:

1. Anugnai: In order to select the Acharya to lead us right to do the Kumbhabhisekam.
2. Ganapathy Pooja: We worship Lord Ganapathy in order that our activities should be done without any failures and disturbances.
3. Vashthushanthi: In order to avert any untoward event, we offer prayers to Devas so that the Kumbhabhisekam and the masses never get into any let or hindrance.
4. Taking the Holy Mud: It refers to the mandate issued by Devendra, the chief of Devas, and other devas and they perform the sacred bath in the mud pit.
5. Sacred Seedlings: The seeds are sprayed into the holy mud and wherefrom seedlings sprout and this denotes the sense of God's creation.
6. Holy Knot: In order to avert any evil to the Acharya who is going to perform

Kumbhabhisekam, the holy knot is tied on him, offering prayers towards Lord. The appointment of one as the Chief to do the holy performance.

7. Kumbathapanam: In order to perform God's presence (avagana), the holy pot is embellished with decorations, referring to the human body, the mighty creation of God.

   The cloth tied round the holy pot is the skin;

   The mud smeared on the pot is the blood;

   The materials used are the flesh and bones;

   The holy water inside the pot is the core of human life;

   The sacred thread is the nervous system and the holy manthra is the soul, the grains scattered under the holy pot refers to the Universe.

8. Kalakarshanam: To perform the poojas on the holy pot (the holy abode of God) by offering sacred leaves and flowers.
9. Yagasalai: The holy yagasalai is set up in any one of the directions especially other than north-west to the temple. The yagakundam is divided into parts, the Brahmapadam is set up in the centre. In the holy and sacred fire, the sacred offerings such as leaves, flowers, clothes, ornaments and coins etc., will be offered to God in the form of Havis.
10. Bhimbasudhi: It refers to washing of the idol of God in order to get rid of the dust.
11. Sabarsagudhi: It refers to the establishment

of a link between the yagakundam and the garbhagraha (Sanctum Sanctorum) Idol by means of a green thread, Tharpai and it may be made in Silver and Gold also.

12. Ashtabandanam: It refers to the mode of the foundation of the Idol in the Sanctum Sanctorum with the base stone by using eight various materials.
13. Abhisekam (Holy bath): On an auspicious day and time, the holy yagasala water is poured on the respective idol from each holy pot and on the kalasam of the front tower also.
14. Mahabhisekam: Soon after holy Kumbhabhisekam to the idol which is established in the Sanctum Sanctorum of the temple, sacred offering of abhisekam (holy bath), decorations and sustenances (nivethya) are performed.
15. Mandalabhisekam: After 48 days from the date of kumbhabhisekam, another holy bath (abhisekam) and poojas (aradhanas) are performed to God.

These festivals are performed in Hinduism to make the people unite with each other and cultivate universal love between each other. These are nothing but the efforts to spread a Universal religion. These functions are performed broad-mindedly and it is believed that it will be fruitful to the whole society and even so all the creatures can get peace and bliss. Each and every creature is born out of Divine Will and to maintain the Eternal truth, those festivals and temples' poojas are performed. Let us know about the origin and importance and their treasure of truth and then it will be more useful to us to uplift ourselves towards peace and bliss.

Man's Unique Gifts

Religions are the different ways to reach and merge with God. Why do we wish to reach God? Because we are all nothing but God Himself, but we are covered by such mundane illusions and are not having divine awareness. We are not believing ourselves as divine beings because we always notice our faults and failures, when we concentrate on our victories and achievements, we realize that we are born with divine qualities such as nobility, charity, chastity and so on. We have to try to withhold the divine qualities which are already within us. Among all creations of God, the Mighty mankind alone has the ability to realize his own self and thus he can attain the highest abode of God. The Oneness with God is possible only to mankind, so Man is searching Universal love and peace and that is why he wants to reach God. He may adhere to several rules and regulations in the name of religions, but there is only one God alone and He is attainable to only very few, why? It is because of our effortless deeds. Verily, we are speaking and discussing religious concepts so much, but in the practical side, we are not having such divine awareness, in this respect, we show and exhibit our manual ignorance and innocence and we try to establish ourselves as rich, educated and well built bodily and so on. We are so much proud of our ego and pride and if they are renounced, automatically we merge with God. God never prefers people to follow a certain religion. He just wishes us to be happy. Why? Our births are due to God's divine happiness and that is why he wishes us to lead an everlasting joyful life. It can be achieved only by adhering to simplicity, steadfastness, devotion and dedication. Uncertainty of the human life should be remembered always, it will be more useful to us to get rid of these wicked qualities and it is possible to cultivate noble qualities. These are the teachings of all religions, but in various styles. We need belief, which means we must have implicit faith upon ourselves, our guru and God. Then devotion and dedication will arise through intensive Bhakthi towards guru and God.

Prayer: A Necessary Instrument

The fear of God is the beginning of knowledge. This divine wisdom is alone Eternal and everything is false and changeable. Prayer means thinking and talking about the Mighty God's name and form without intervals and doubts. In due course of time, the prayers make us to meditate immensely upon God. Then we can serve without remuneration, expectation and honour but we make ourselves to serve the welfare of the society both materialistically and spiritually and thus we feel happy and make others to be happy and contented. This Eternal joy and bliss will never end. Instead of praying to fulfil our desires, we first must learn to thank Him for what we have and now we live comfortably with the knowledge of his presence and having a thirst to attain His Glory. There are many people who are not having even clothes and food. But we are enriched with delicious food materials and very fine clothes and fine homes. These are all given by God only to search His abode in the midst of the modern trend of worldly affairs. There are more people filled with poverty and starvation. Even there are more in number who are not getting enough water to drink and bathe. But those who are blessed divinely, are fulfilled with all needs materialistically. For these dispensations, we should thank Him by all means. So, the vedas and holy scriptures emphasise the value of prayers. 'Thank you' means, worldly it has an immense value. When it is offered to God, we will be more blessed and then our spiritual journey will be easy and the motto of our life will be realized. There are dumb, blind, deaf and physically handicapped people but we are not like those people, why are we born in this nature? It is only to make us to realize our Inner Self, God. First of all, we should thank God for giving very good eyesight with our eyes, the best hearing sense with a fine otic system, delicious usage of words with our tongue and taking tasteful food materials through our mouth and we are having good respiratory, digestive, excretory and reproductive systems. These organic systems are functioning only due to His grace and mercy. Doctors may give medicine and dress the wounds; but God alone can make us hale and healthy. There are people who are with fine books; but they are not having knowledge to have the extract of those books; many people are with fine, smooth and silky beds, but they are troubled without good sleep. People are having delicious sustenances, but they have not the capacity to assimilate it. These are all possible for us only through God's grace. That is why, we should thank Him immensely and pray Him to make us holy beings to merge with Him. Birth-life-death, this cycle is going on rotating from ancient times. But some great souls have realized and merged with His lotus feet. To get rid of this cycle, we have to choose and cling to his Glorious feet and then we can elevate to the abode of God. Thus, Thanking God is very much essential to us. One person can give to another person blood, clothes, food, house and even kidney etc., but there is no one who can give prana to anyone. Prana is the divine power which makes the respiratory process in order. It absorbs oxygen from the ether and it makes us to survive. In hospitals, we can see doctors who are giving bills of a very high cost for an oxygen cylinder when it is necessary to a patient. Oxygen is the essential form of air for him for existence and which is grasped by Prana only, that is nothing but Divine power. None can give or borrow or buy it. In this aspect, we can imagine how God is great and how much we should show our gratitude. Our hands should salute the Lord; our legs should walk towards His temples; our tongue should speak about His glorious deeds; our eyes should be merged with the form of Himself; our mind should be always engaged in chanting the holy manthra and our intellect should be in search of Him and all of our deeds should be surrendered without doubts and illusions of His Glory. Then we can have self-realization. When we realize the Inner Self, it is the sense that we become god. God knows the suitable and the best thing which is very much appropriate for our life. He is the best and most outstanding knower of the past-present-future. He ever listens to all. So, there is no necessity to offer prayers like "give me this" and "give me that". We should not beg for several things but we should offer prayers in order to get eternal bliss which is the goal of human life.

Test of Strength

We should always bear in mind that without sufferings we can never get anything. Efforts are ours and the result is the thing which is in the hands of God. When the pain is bigger; the gain also will be bigger. The difficulties and obstacles build strength in us both mentally and spiritually. Bigger disturbances and pains should come to make ourselves stronger to resist the divine power. Diseases make our body with full of strength and agonies give strength to our mind. We need some special resistance to bring our inner energy forward. If all things are going smoothly at all times and in all circumstances, we will never get experiences. Hardships are part and parcel of growing. Honesty gives us courage and fortitude to face anything. Utter faith is the most outstanding salient feature by which we can overcome all the obstacles and tests. It strengthens our heart by all means. Big trials cross in the lives of all the saints and sages and they overcome those trials and achieve their goal. This is the keynote of their survival. The great souls paid a lot of price to prove to humanity that their faith was immense and unshakable. We are having full of faith about our sex, whether we are male or female. In the same way, if we have faith upon God, then everything will be smooth and fair. The obstacles and tests will be taken as an opportunity for development and achievement. God is testing us and he will give us the strength to overcome the trials. To get one gram of pure gold, we have to purify the ore in several tonnes. These efforts are performed only when we know the value of gold. Gold is a costlier metal, worldly, so we do such analysis, but our soul is too valuable and nothing can be equal or higher than the soul. If we wish to know the Self, the soul, what are the trials we have to face, just think, they are more in quality and quantity. We are doing marriages to our sons and daughters. It is quite natural. But it is not at all an easy one. After thorough clarification about the bride's circumstances in all ways and after having complete study over bridegroom's circumstances and the situations, we fix marriages. Even marriages may end in failure. But the worldly customs also need some trials and tests. The mundane relationship has these trials, then what will be the case in divine power? Alas! It is too superior. If we have an appointment to meet a Collector, it is quite a new and strange action and we have to make ourselves suitable in dress, words and behaviours. When this custom is primarily adopted in one's mundane life, in God's case, the trial's importance is very much vigorous and quite difficult because of our ignorance, pride and egoism etc. Devotion, dedication, absolute faith and determination will make our efforts fruitful in the field of spirituality. This is what God is trying to do. There is some quantity of gold in every one of us. That is our Inner Self. There are lots of crude which are covering the Self, the gold. God is working Himself—crushing, rubbing, powdering and His efforts are certain to make us to know the Self. He will do anything if He knows that there is Gold. Therefore, God only puts trials to those who are having immense faith and thirst towards Him, which means they are having gold with them. He knows the very valuable Gold, the Self and He ultimately takes it out of ourselves through such trials. The gold is the Supreme reality of the Self. So, if we are having problems, feeling tossed and crumbled, it is because we seem to have a small quantity of gold and God is searching for it. Because, the Self is nothing but God Himself. He sees Himself, the knower, knowledge and the knowing action are performed by the knower only. It is God alone and the Self is the other side of the supreme entity of God. He seeks it which is presenting within man and woman, blessed are the sufferers. Why? Ultimately they will be rescued. Life is also having the same trend. The only thing we have to do, is to exhibit our gold, the self towards God. Nature will surely work on us to complete the process of taking out the Gold, the Self. When we are pointed out our mistakes and wrong conceptions, then we should be grateful towards them who have told our faults and we should try to correct the mistakes. If there is no argument, there will be no success. Fine discussions and arguments may cause good compositions and literary works. After all, a glittering result will arise, by that one will become a saint. Our goal is that each and everyone should remember it always. If we do not want to get scrubbed and polished then probably we are not ready for this kind of spiritual life. Without self-realization, there is no possibility to attain eternal bliss. This is possible when we always bear in mind like this, "We have an ultimate aim; all these obstacles and diversities are sent to strengthen us so we can reach the eternal goal. It is the good sign. God believes that we are worth working on and He knows there is some quantity of gold, the realm of the Self, within us and He is making us to dig and take it for the benefit of our own lives." This kind of belief will ensure our sadhanas to be fruitful and the Holy Kingdom of God is ours. Better thoughts bring better actions. Swami Vivekananda said that he had come to earth only to establish a betterment of life. Always life is here, but it is to be modified into the highest plane of betterment. Pure thought is a mightier force than anything and it can be transmitted to all directions of the universe and thus one can establish a new world with full of peace and bliss.

Thoughtless State is Ecstasy

When our mind is having attachment with the worldly objects, it tends to bondage and if it is having detachment over these things, it tends to emancipation. We should manifest all our energy to conquer our mind in order to live peacefully. Peace is a divine attribute and it can be attained only by cultivating and filling our mind with the highest thoughts. A calm mind can remove the layers which are covering the divine wisdom of the Inner Self.

The essence of the sustenances forms the mind and it is formed out of our food materials. "Food materials" mean not only our outward eatables, but what we get through all our sensual systems. The real food for our eyes is the knowledge of seeing God in all beings; the melody of God's names and manthras are the food materials for our ears; the repetition of holy scriptures are the sustenances to our mouth and these will make better entertainment in our life. All mental states are not permanent in nature; following them without knowing their transitory form will cause us pains and sorrows. There is always a fine freedom and liberation to our thoughts. But the only task which we have to do is, make our thoughts better to their earnest; and then our actions will be fruitful both to us and the whole society. Our thoughts and deeds should be interrelated and there should be no gap between these two, it is the way to attain peace and bliss. If we think of the Immortal Self, it is the right way of thinking and it will enable us to lead our life with proper understanding and have a betterment of life. If our mind is beyond from pulsations of pride and egoism, without desires, the Supreme Self exhibits its divine nature, this is the experience of the Eternal Bliss. We are studying the lives and modes of the saints and sages but we not practising the ways they lead. If we live the way of saints and great souls, the victory over thoughts is possible. Thorough competition with the mind will deserve permanent victory over the mind and it controls and becomes still and quiet. This is the state of thoughtlessness which is the place of ecstasy. We should be more watchful about our thoughts because they will come back with the same force and energy what we send as thoughts. If we send a thought as Love, Love will come eventually. If we hurt another, hurt will come to us ultimately. This is the nature of the thoughts. Thoughts make man, so we should be aware of our thoughts. If they are pure enough, our lives will be divine. An evil thought will cause danger in three ways. 1. It harms the thinker by doing injury to his own mental body. 2. It harms him who is the object of the thought. 3. It causes danger to the entire humanity through vibrational pollution. All evil thoughts are equal to sharpened swords and if we encourage with evil thoughts we will be certainly harming ourselves in all the ways. A mind without evil thoughts and growing with full of fine thoughts is a treasure and a gift which is presented to one by God Himself. When we cultivate our mind with good thoughts, we can establish our life with Eternal peace and everlasting bliss. It also erases the plane of evil thoughts. Above all, there will be no place to raise evil thoughts. Thoughts are like the tides of the sea. They are innumerable. They are never stopping their actions, in the midst of the tides and their current, we have to take bath. The mind may be with bad thoughts and good thoughts, but we have to erase the bad thoughts and cultivate the good thoughts day-by-day. This is also a spiritual sadhana. We may feel desperate in the beginning stage of our efforts to conquer them. All thoughts will not rush out like a stream, but some may subside in the mind as they are. They will rush out in due course of time. This means one person seems to be very calm and solemn, but it is the significance of the Sathwa quality. After some time, he may be aroused with such wicked qualities like anger, pride etc., they are submissive in nature for some time, but they will show their violent nature at any time. But it will happen to all. So, we should be more careful about our thoughts. When we are growing with noble thoughts, we will surely get inner spiritual strength and we are enabled to merge with the Supreme bliss, the thoughtless stage but this is the superdynamic stage of the beings. The thoughts cannot be destroyed in one or two days practice. It may take several years, why? several births. The most essential thing is patience and tolerance. We should not give up the trials of destroying our thoughts in the midst of these mundane activities. It may seem to be difficult first, but in due course of time, it will be the easiest and normal one.

Silent Play of Lofty Thoughts

To have a thoughtless mind, we have to reduce our own wants and desires. This is the first stage of the effort to decrease thoughts. All unwanted thoughts will gradually be vanished and extricated when our sadhanas are in full flow. Due to our thoughts' power, we have the cycle of births so we should always strive to purify the thoughts. When we keep company with wicked persons, we can feel uneasy and if we accompany holy beings, we are filled with joy and contentment. This is because the vibrations of joy and contentment emanate from the inner conscious of the holy men whereas the aura of the wicked persons emanates vibrations of evil and selfish thoughts which make us feel uneasy and we are not able to hold their company. When a thought, whether it is a good one or a bad one, leaves the mind of oneself, it gives rise to vibrations in the mental atmosphere which travel far and wide in all directions. Pure thoughts, if they are emanated from holy beings, they alone can build a good society with full of divine peace and calmness. To hear the sound of the thoughts, we should become so still and quiet both outwardly and inwardly. Then we can hear the vibrations, the sound of the Inner Self which is playing its role as the self and exhibits with the physical body and it remains as a human being. Just as the Sun goes on converting into vapour every drop of water that is on the surface of the earth and just as all the vapours of water, rising from the plane of itself, gather into masses called clouds, all come in the form of rain, nothing but water, but it is apart from all impurities for it is crystal clear and it is subjected to be the worthy water. Like this, all our thoughts that we project from our own heart will mount up and be wafted across space, they will join similar thoughts, there are persons who can emanate such type of thoughts, as a result, all these noble thoughts will come down with enormous power to subjugate undesirable forces, by which we can have the state of thoughtless intellect, the Supreme abode of God. So, we have to entertain lofty thoughts. Our character will be exalted, whole life will be noble and ideal. There is a universal truth, if wealth is lost, nothing is lost; if health is lost, something is lost and if character is lost, then everything is lost. Therefore, to have a good life, we must be character-oriented and always conquer the bad qualities of the mind in order to maintain our character. We should realize that there are many people with so many ideals, philosophies, interests and temperaments but they are nothing but the manifestations of God. It is possible, if we have our own ideal for ourselves. We should not copy others' philosophy or ideal. We should own one for ourselves. Everyone should endeavour to his/her level best to live up to this ideal, our entire energy and force should be utilised into its realization. There are many people who come to temples to offer prayers. They are believing that they are really worshipping, but when we ask them some explanations about their modes of worshipping, they simply blink. Why? They are not aware of knowing such ner spiritual strength and we are enabled to merge with the Supreme bliss, the thoughtless stage but this is the superdynamic stage of the beings. The thoughts cannot be destroyed in one or two days practice. It may take several years, why? several births. The most essential thing is patience and tolerance. We should not give up the trials of destroying our thoughts in the midst of these mundane activities. It may seem to be difficult first, but in due course of time, it will be the easiest and normal one.

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Our lectures should reveal the truths of our ceremonies and our lives should be co-ordinated with the philosophy what we teach to others. There is no necessity to be a teacher, a doctor, a clerk, a businessman to keep the character well and wise; but it is the salient feature of a great soul to be character-wise and characteristically elevated. Then mental peace and bliss are possible; which can be injected into others' lives. Mere discourses on various topics of holy scriptures will not yield enormous changes in the minds of the people and they will not have awareness of their own self. They come to know that there is something which is solely beyond the worldly things and that can alone give them peace and bliss. What is that? The people will search for it, then our duty will be very easy to show the path to attain their goal. Blessed is the person who elevates his thoughts. When thoughts are pure, our actions will be of good quality and then our whole lively activities will shine with the glittering sparkles of divine peace and bliss. So, we should always try to keep up our ideal and struggle hard to live on this mental plane, this will lead towards God-consciousness. To achieve this state, each and everyone is born on this earth and there is no other duty to perform. By accumulating amazing wealth and so on, we cannot derive Eternal peace; it can be derived from our good thoughts and noble deeds only. God measures our span of life only in this manner.

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Civilization

Thoughts Build Civilization

Beyond space and time, our nature of attempts will be taken into consideration and according to them, our future will be determined. So, we must be very much careful about our thoughts. A mere thought makes man and man makes civilization. In the modern trend of world's civilization, in the name of civilization, we are spoiling our place, environment and others' mode of life. How? We may feel proud about our discoveries and inventions of computers and calculators, it means we have lost our memory power. Several years ago, the students had studied and were well versed with numerical tables, but today, we need calculators to have plus and minus sums. Everyone is in a hurry in all ways and there is no patience and tolerance in order to achieve our mundane desires. In those days, man walked much and talked less. Today, he/she is very much versed with words and no one is interested in walking. We need buses even for a kilometre, this shows our laziness and our inefficiency. In the name of civilization, we are all having tape recorders, televisions and video sets. But the utilization of these instruments is entirely different and the derivation from these will cause only destruction of humanity. Humility, chastity, charity and nobility etc., are in the holy books but in our civilized life, so called civilization, they are totally absent. Everyone is selfish and money-minded and we are cheating ourselves in the name of civilization. Our clothes, bungalows, cars, planes and delicious dishes alone are the significances of our civilization. Civilization means forgiveness, tolerance, annihilation of ego, living without urgency and so on. We have to learn our lessons even from the trees, the earth, the rain, the stone and even from the grass also. But we are not giving so much value to the words of our ancestors. They are simply ignored. Both father and mother lived together and they brought up their children. But the children are not ready and are unable to keep their parents in their old age. One son says "I will keep the father" and another son says that "I will look after the mother". After one month, they will be transferred to one another's houses respectively. The parents kept their children while they were living together, but in old age, the parents are separated by the children. Can this be the civilization? Certainly not. Behind all religions, all philosophies, all modes of civilizations and all discoveries and inventions, there is an innermost thought which is God's. This is the civilization which is ever saving the humanity by all means from full destruction. Life-saving and life-destroying devices are only caused due to the value of thoughts. Thoughts are expressed in words and they will be executed into actions. Actions will be the significance of our civilization. Thus, everything is depending on our thoughts. So, thoughts should be with full of purity and divinity. To build a better civilization, it is necessary to generate a new thought force. How we are in a hectic situation to build a civilization that will ensure and insure the peace of mankind, the prosperity of society, the salvation of each and every individual. How is it possible? It is only by generating a thought force with noble qualities and that will invariably result in man enjoying peace and joy in mind and the whole humanity will be filled with full of divine virtues of compassion, of service to his fellow human beings, universal love as God's, the humanity will have the type of love by which humanity can love each other immensely beyond sects and creeds and in the name of colours and religions. So, it is stressed that these are possible if there is an intense desire to realize the Inner Self. Self-realization alone has the divine miraculous power to ensure us to live with peace and joy. If it is achieved by humanity, then there is no necessity for doctors, lawyers, brokers, guides and so on. Everything will be pronounced by everyone on his own effort. He is fully independent and he is depending only on God. God will never fail to fulfil his utmost necessities. This is the thing, the realized soul is having great awareness of this truth. Simply, there is nothing but God exists. No conflicts; no quarrels; no struggles and no fighting, there is only divine peace and joy. If but a fraction of our amazing wealth and the time spent on wasteful pursuits and destructive activities is devoted to the creation of a good and noble thought, there will be a new civilization right now with full of honesty, righteousness, calm and divinity. When man sows a thought, he reaps an action; when he sows an action, he reaps a destiny. In this way, we know the value of our thoughts, we should try to control our mind to strive with noble thoughts. If our mind chews with good thoughts, our deeds will never fail and our concentration and oneness will lead towards a better plane of Eternal peace and divine bliss. Human life is entirely depending upon his own thoughts. Thoughts may arise on our mental plane according to our previous births' nature, we cannot change their nature but what we can do, is to pray God to give us good and noble thoughts through which we can attain Eternal life and liberation.

Regaining Originality

We love others according to our relationships with them like wives, friends, neighbours, parents, sons and daughters and so on. But God loves everybody beyond space, sects, creeds and religions. There is no religion to animals, but we make them also religious according to their place and existence. We are just quarrelling each other to put several scriptures on the forehead of elephants in temples. These are all because of the egoism on religions. Universal love is God's divine nature and He loves each and every organism with purity of love without remuneration, expectation and homage etc. If we ask someone, why are you loving him or her? Immediately, he/she will say, due to the relationship which he has with him or her. But God has Universal love and it is possible only because He is always thoughtless. A baby seems to be ever joyous and happy, how is it possible? The baby is living beyond the nature of egoism, pride etc., and even it is not having the sense of its existence. It entirely depends upon its own mother. In the same way, we depend on God thoroughly, we also have universal love by which we can love all universally. When we ask somebody about his own nature of the self, 'I' will be represented by him as his designations or educational qualifications or about his status of business, these are the representations of the Self 'I'. "I" is the Supreme reality of God. Man is the manifestation of God with some mundane qualities, if he gets rid of these qualities, he becomes God, he can love all universally. The reasons for love, death, disease, music, birth cannot be identified by the human brain. These are all because of one's previous births' pros and cons. A good friend or wife or children or bodily and mental health are the divine dispensations. If we have them, then our primary duty is to discover their origin and it is described as God in Holy scriptures and by the sayings of the great souls, those who have realized the Almighty through their rigorous sadhanas. They emphasise that the human being is surviving not to eat, not to reproduce, not to accumulate this perishable wealth, but its motto is to regain the divine peace and joy. It has been lost only due to our failures, through our sins performed in our previous births and so we are gaining and suffering. If we want salvation from this nasty blow of birth-death cycle we should realize the Inner self and thereby we can have the universal love which is equal to God's quantitatively with its same quality. A baby's mind is thoughtless and so he/she remains joyful and peaceful. A thoughtless mind alone can resist and remain with universal love. A baby will come to anybody's lap because of its universal love. The baby is living without pride, anger, egoism and such bad temperaments. It is never having a mood out time in its career. He/she can concentrate on its deeds without the sense of concentration. The baby has love towards its parents, uncles, aunts, brothers, sisters, grandfathers, grandmothers and it shows its love towards all. It is ever ready to catch or hold even a snake because it is oriented with universal love. When the mundane impurities enter into the mind of the baby and it grows up and in its 7th or 8th year he/she comes to ignore others with or without reasons. We can see sons and daughters who are completely ignoring their parents and they are thoroughly finding fault with their parents, wives have some quarrel with their husbands, husbands have misunderstanding with their wives, students are not having such sincerity towards their masters, and masters also not having faith upon their chiefs and even nationwisely we see separations and they are fighting each other. We are all discussing and speaking about the demolishment of atomic weapons and thus we hope that we can derive peace and harmony. But it is quite impossible, please note this point: "Wherever there is an attempt in the form of destruction, wherever a word is pronounced in the form of destruction, destruction will not be destructed; atomic weapons may be demolished, but each and everyone will fight with one another with their hands as the weapons; the thought of destruction should be removed from the inner plane of all hearts." They should come to think and act upon good will. Then peace and bliss will blossom in each and every corner of the world. We are all urging everywhere, whether it be cinema theatre, it be a hotel, and educational institution or anything else, we rush, we do not act patiently and then in what way are we going to derive peace and bliss? Peace and bliss can be noted only as qualities which can also be illustrated only through lectures and it is certainly possible to hold out. So, everybody should perform sadhanas to conquer their own mind and we should live thoughtless and thus we can derive the worthy divine peace and bliss and then we can teach its glory and show the way to others. Even to say, then there is no necessity to show the way to others. Because there will be no plane of teaching and learning. This is the nature of universal love through thoughtless mind.

Eternal Bliss through Yoga

In yogic principles, there are various types, they are totally known as Integral Yoga. "Yoga" means union, it unites us to the Supreme reality, by which we realize our own Self, the Eternal bliss. The yoga stimulates the harmonious development of all aspects of an individual by all means. They are illustrated as follows:

1. Raja Yoga: This is the way of concentration and meditation, through which mental control is possible and it leads ultimately to the most outstanding state of yogic exercises, the samadhi or Supreme consciousness.
2. Karma Yoga: It means the complete selfless service without remuneration, expectation and homage etc., performing our duties without attachment to the result or fruits of the deeds; a karma yogi can be a conscious instrument of the divine consciousness, the Supreme reality.
3. Bhakthi Yoga: This is the way of intensive prema of love and devotion of our sadhanas to God or to a guru. The transcendence of the limited personality, all can attain the Holy Kingdom of God.
4. Japa Yoga: Chanting the holy manthra or the divine name of God with Oneness of mind which leads to awareness of the vibration of the holy manthra and it makes possible to attain the state as the manthra reveals.
5. Hatha Yoga: It means the yogic principle through which the Samadhi state is attained by the union of the prana and apana, the incoming and outgoing breaths. Various bodily and mental exercises are practised to purify the nerves and bring about the even flow of prana. Postures (asanas), control of the inhale and exhale system of prana (pranayama), relaxation and purifying our

activities (kriya) to purify and strengthen the mind and the body.

6. Jnana Yoga: The most outstanding performance in the yogic principles. This is the path of the attainment of the intellectual wisdom. Through proper analysis and enquiry of the Self, one can attain the supreme consciousness. It can be performed through hearing and studying several holy scriptures. Self-analysis and constant awareness of the self. A Jnana Yogi can identify his own Self from this physical body and the intellect knows all about the mind, and fully realizes the Oneness with God.

The Integral yogic principles mainly deal with the truth: "The body should be of perfect health and energy and the mind should be with purity and its control must be under the Self, intellect should be as sharp as the blade and our goodwill as hard as steel, heart to be filled fully with universal love and grace and the entire life is to be dedicated to the general welfare and the experience of realization of the inner Self." So, this synthesis of yogic motto can make the aspirants to lead a pure spiritual life with full contentment and through which they can attain Self-realization.

Yoga in a Tree

The modes of yoga may change, but the inner truth is one and the same which reveals of yoga and its purity, determination, devotion and dedication towards the bliss in various types and styles and scriptures to follow them regularly and sincerely. We can find out these yogic exercises even in a tree, but we have to trace out the action of the tree clearly, then we can find out the yogic action of the tree.

The tree gives all and it knows nothing about hiding. Its survival is only due to give and nurture the soil. It is very useful to all human beings by giving shade with cool weather. The birds are having their nests in the trees. There are innumerable trees that make forests, in which several species of animals are existing, in this also the trees make themselves as shelter giving to other creatures. Their sheaths, leaves, flowers, fruits and even their roots are utilized in several ways by humanity and animals. When the old leaves fall from the trees, they make the soil most protective mulch. The nuts, seeds and fruits are the food of all creatures. The sap of the tree yields also sustenances. After the tree's life span, it keeps its own nature of giving. A hollow tree makes itself as the shelter for various birds and animals. So to say, the people are living, using the hollow trees as their houses. The branches of trees are cut off and used as firewood, the rotting tree provides a home for fungus, vines and the tree shows in its action a karma yogic principle. So, a tree can be our guru and we can derive the truth of giving without any kind of remuneration and expectation. So, nature is the first guru to us which teaches us enormous things without the means of dealing with the guru's sense. This is the supreme nature of reality. It is existing only to give everything of its to others. It shows its flexibility when the wind is in full swing and it stands still, it represents obedience and sincerity, the noble qualities. It is full of steadiness of holding the soil, preventing erosion and making the other plant to live with growth but it establishes itself with roots, by which it represents that we should stand still in our spiritual sadhanas and mundane contentment, then we can give all those things that we have. It gives its earnest as medicines and food materials and its whole tendency is nothing but GIVING, GIVING, GIVING. It does not expect anything from others. It is completely independent in natural facts. It is for giving of its all to the common welfare. So to say, a tree is itself a good karma yogi. If we want to be a karma yogi, we should be with full of firmness and steadiness as the trees and then the tendency of "Giving" can come into practical life. The tree is also with thankfulness and it also reacts according to the man who is keeping the tree. It has stimulations and responds to it very well as a karma yogi. It is rendering its duties with desirelessness and unselfishness. Its whole span of life is very much useful to others in all ways. We may adhere to any kind of yogic principles, but the motto is one. Attainment of Self-realization. It is the only way to attain and keep the mind thoughtless and be jeevanmukthas when we are living on this earth. "Truth is one; it is revealed in so many ways, styles and kinds etc., but the realization of the truth is the birth's goal." All religions, all scriptures, all concepts may reveal the Omniscience of this Supreme truth in various types, but when it is realized, it is felt that the ways are different but the truth is only one. So, our spiritual sadhanas should be performed with the guru's guidance with full of determination and devotion and then we show our gratitude through our actions towards God. These actions will please the Almighty and His holy blessings will be showered on all of us in order to realize the Self. If our pen drops down from our pocket, someone takes it and gives to us, then at the moment, we say, "Thank you". What does it signify? We are very much aware of showing our thankfulness to that person because he bends down and takes the pen and gives it to us. That is why we regain our property. Another person keeps us away from some loss and so we show our gratitude by using a phrase, "Thank you". If it is the case of this material world, is it not our duty to show our gratitude to God? Yes. It can be achieved by performing yogic principles, to show our gratitude to God to give us this life. Human life is an opportunity to show our gratitude and thankfulness to God. It is possible by cultivating noble thoughts and good deeds. Then our whole life is glittered with divine glory which is acknowledged by God which is meant as Self-realization.

The Purging of the Senses

The vedas preach that "Truth can be realized with the help of one's purified intellect after purging his mind of all evil propensities." Accordingly, those who seek to have a vision of God with their intellect, the mental eyes should cleanse their body and the mind and they altogether purify their intellect and then the journey of their search of God commences. Materialistically, we see all things, after some time, we can see those scenes through our mind which are as the prints on our mind. This is the mental eye. We hear melodious sounds of music, when we remember that melody, it is simply heard by our inner ear, this is the otic system of the inner self. The best calculator and the computer is our mind. Mind cannot be shaped and fully known by anybody else. But it can be realized through God's grace and guru's guidance. The memory power of our brain, the sensual power of our bodily organic systems are thoroughly controlled by the Self. If we know their real nature and tendency, to master the senses, we have to be self-realized. But in the modern trend of world, we are blind, even though we are having fine sightful eyes, we are deaf even though we are possessing a very good otic system, we are dumb even though we own a good sensation of our tongue and mouth, we are physically handicapped, even though we are given prosperous hands, legs and all the parts of the physical body. These are all because the senses are not oriented with their nature of divinity. If they are operated with the goodwill of divine power, our whole life, both mundane and spiritually, will be highly useful and getting the goal of the life. The eyes are to see and have a straightforward look towards the forms of God, the ears are for hearing the pleasant holy names and glory of God, the tongue should always pronounce God's glory and the fine phrases which please and encourage others and they may infuse towards liberation. Our legs are to walk towards the holy places of God and our hands should salute for God's grace and our entire body should prostrate in front of the Holiest Golden Throne of God. Then our entire body will shine with divine glory and our birth will be a useful one. Let us try to achieve this by God's grace and guru's mercy and through our systematic sadhanas. Nowadays, our musicians and singers are reciting Sri Thiagaraja's krithis wonderfully, but they do not have the Holy darsan of Lord Rama. Why? They sing finely and very well and the musicians recite their musical instruments very well, but they do not concentrate to have the Holy darsan of Lord Rama. The programmes are going on only to satisfy the crowd and earn money, name and fame. Their concentration is circling around only the raga alapanas, thalas and they do not look about their bhavas, but they see the bhavas of the audience. They are immensely pleased by money and claps of the audience. This is why the recitals do not attain the Holy abode of Lord Rama. In those days, Sri Thiagaraja sang krithis in order to get the darsan of Lord Rama and he led a life with full of dedication, devotion and compassion towards Lord

Rama. He never expected anything as reward for his work. He lived the most simple life but it was only for Lord Rama. Even though he was a domestic man, he dedicated his entire life by chanting the Holy Rama nama as "Ram" "Ram" "Ram" and he had the darsan of Lord Rama. He completed 96 lakhs in number, he recited the Holy Rama manthra and he fulfilled his life's goal. Today, we are singing the same krithis, composed by saint Sri Thiagaraja, but with the intention of accumulating money, honour, homage etc., if our efforts are suited with Lord Rama's recognition, we will also have the darsan of Lord Rama. The great souls are thus retaining their divine status by performing rituals, austerities without mundane remuneration, but they are with full of the thirst for God. Our eminent scholars and professors are fighting each other like barking dogs, simply on the dais, illustrating that "Rama is an accused", "Krishna's activities are to be condemned", "Whether Kannagi or Seetha is the most chastity-oriented woman" and they are simply harloting their literal knowledge in order to get some amount of money and they are also given doctorate degrees by the so called universities. This literary fighting without even a trace of Bhakthi, nowadays, is honoured as a literary and spiritual service. In this clowny way, the world is progressing. God only must save us from the cheating grips of these bloody people. Our ancient holy personalities like Adhi Sankara, Sri Ramanujar, Sri Mathwar, Sri Ramakrishna Paramahamsar, Swami Vivekananda, Sri Ramanar, Jesus Christ and Mohammed did not get education from any universities. They were grasping the Supreme truth from all beings of the creation. The Holy men's sayings are honoured as the divine prospectus and they are studied because they are selected as the syllabus in our universities. The Holy men and women are having the capacity to grasp the Supreme Truth from the cosmos and they realize it through their sadhanas and they teach the people in order to uplift them towards liberation. This kind of service is very much essential in the modern trend of the world. Service without selfishness, purity of actions alone succeed to moralise the entire humanity. This truth is basically very much emphasised by the masters of spirituality.

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"Namasmaranam"

Easiest Way to Liberation

In the midst of this modern world's urges and conditions, the chanting of the holy name of Lord (Namasmarana) is the easiest way to attain liberation. Other sadhanas need regular and systematic discipline and much preliminary efforts. At that moment itself, when a holy name of the Lord is recited, the form comes into view. This is the salient feature of Namasmarana. Repetition of the holy manthra or the divine names of the Lord enables us to attain peace and joy and also it uplifts us from our pains and sorrows. Even to say, they will vanish from our heart. When the name and the form unite with each other before our mental eye, meditation is easily possible. Our holy scriptures and vedas explain the paths to cultivate detachment from the senses and to make the mind still and quiet from running after the temporary pleasures, believing that they are stable because of ignorance, the saints stress that if we grow with the tendency of detachment from these mundane things and attachment with the divine power, our efforts will be fruitful and our life's motto will be fulfilled. All our deeds, thoughts and words are sublimated to this higher purpose. The agni eye, internal, divine eye can be glimpsed by the yogic disciplines and we will have the sense thoroughly about the three times. We can also have a clear idea about the term "Time". Thus we become the master of time and space. We can see something which is not to be seen by these physical eyes. So, it is called the Internal eye. We have to try to open this eye and get the glimpse of God. To achieve this, the holy name of the Lord is enough to attain all the results of all kinds of our sadhanas. The name of the thing is a limitation of the whole thing through which we identify the thing; and know its feature. Chanting the glorious name of the Lord, the repetition of the process will liberate us from the birth-death cycle and enable us to remain with divine joy and ecstasy. This is the principle of the namasmarana. When our process of "Namasmarana" or "Chanting the holy name of the Lord" is in full flow, the sweetness of the form and its associated divine glory must come to memory and we taste the inner nectar of the name. If we love someone intensively, the name of the lover seems to be so sweet, it is a mundane pleasure, in due course of time, the lover may be killed or ill-treated. So, the mundane pleasures are nothing but the delicious paintings with full of sorrows and pains which seem to be very fine to watch, but they will not be stable and permanent. But the divine nectar and its pleasure is everstanding and it is unchangeable. It is the inner and supermost pleasure and it can be realized through the senses, after this the concepts may be experienced as the Universal Truth. God himself declared that "where my name is sung, I am there, I establish myself there, the heart of the devotees." Therefore, the chanting tongue is enough to make this way possible, which is the supreme nature of the language of our speech which is divine and moral. Namasmarana makes our mind pure and clears our senses thoroughly because the name has its own divine power. This can be realized after attaining the intellectual wisdom. Through our intensive, devotional chanting of His name, we have to approach Him to develop attachment towards Him. We should get His divine grace and then he will never be apart from us, He will keep us in all circumstances, at all places and in all situations. Our deeds will be painted with divine glory and thus we become divine. He always notes our internal Bhakthi and its exhibits alone; He never bothers about faults committed when we are singing or in other circumstances. He will forgive us and give us the eternal bliss by all means, because He is supremely contented by our pure, devotional chanting of His holy name.

Lord's Holy Names as Purifying Agents

Pure Bhakthi makes all errors excusable; it will force God to give us Himself as the holiest presentation because of our immense bhakthi towards Him. In this stage, after attaining the eternal form of the Lord Himself, there is no necessity to perform any kind of rituals, poojas and so on. God Himself gives Himself to us. We get His glory at its best and fullest. So, we are quite fulfilled and we are beyond desires and necessities. This is the Ecstatic stage where we are jeevanmukthas while we are living in this mundane world, when the holy name of God is recited as Hara or Hari, Rama or Krishna, Mari or Kali, Muruga or Ganesa, Jesus or Mohammed, Buddha or any kind of holy name, it will destroy maya. In order to pronounce his glorious names with full of love, we name our children as Rama, Krishna, Murugan and so on. Prahaladha, the son of Hrinyakasipu and Gajendra, an elephant, attained the holy abode of God, only by Namasmarana. This principle is so easy to everyone, why? We are all calling our children by names such as Ganesa, Muruga, Rama and Krishna but not concerning with the holy identity of their divine pursuits. If we come to know the value of these names, we will be liberated from attachment. If we come to know the value of namasmarana or chanting of the Holy names of God, it will purify our intellect and make us to have the divine glimpse of God. It is the easiest sadhana in this present trend of world, Kaliyuga—to attain liberation. When we chant as "Narayana", we can feel some pleasant vibration which is around our mental and bodily atmosphere. When we aspire with the holy name "Shiva", we feel some extraordinary, remarkable change which purifies our internal dusts like greed, lust and anger etc., will come to an end and the dawn of divine wisdom can be felt. If we chant the name of "Maruthi", we will also be as Maruthi with full of boundless service to all; if we chant "Narasimha" it will destroy all our pride and egoism and lead us towards Eternal bliss. When the impurities of our Intellect are removed, we will be fresh with divine peace and joy. The mouth's original nature is always swallowing and chewing something; it does not remain still; when we give the holy name of God as the chewing gum, the entire physical system and the Intellect will be merged with God because they are purified to the fullest quantitatively and qualitatively. When we have to keep the holy name of God on our tongue, it will illumine our interior and also the exterior, it will purify our intellect by all ways and as well as those who are keeping company with us, it is the lamp which shows the way through its light to the abode of God. Thus, the chanting of the holy names of God or Namasmarana is the best method and it is the most beneficial to attain liberation. This is the highest plane of the Japa yoga and it is the most profitable among all penances; the poor Kuchela attains the grace of Lord Krishna through this type of bhakthi. We have to fill the name of God with pure love, honour and faith, whenever we repeat the name; it will saturate with the Immortal. Thus, Namasmarana or the process of chanting the holy names of God becomes the easiest way for all of us to attain the grace of God and through which we can attain His abode. Mere chanting the name without love, concentration and devotion will not give us anything; the most essential is true bhakthi and devotion with full of determination. God sees and selects this type of individuals to merge with Himself.

The Supreme Being

Rigveda says about the Immanence of God, "His Knowledge-power is echoed by Lord Manu, who says that before the evolution this universe consisted of nothing but darkness. Everything was lying dormant, as it were. Out of that darkness, arose that Intelligent, effulgent Being, the Originator of Himself, who does not depend on any other power to reveal Himself and who subsists for ever on His own grandeur and supports Himself on His own power. The veil of darkness was lifted as soon as He revealed Himself." The Manusmrithi described this as follows: "At the time of universal destruction, this universe had merged, as it were, in darkness. It was in a chaotic condition, indistinguishable, undefinable, inconceivable and incomprehensible, it was lying dormant as it were. At the end of the period that Glorious Being, who is the Originator of Himself, evolved this manifest universe through Himself Unmanifest, and having thus unfolded His creative energy, revealed Himself after lifting the veil of darkness. He who is beyond the ken of the senses, subtle, unmanifest, eternal and incogitable, nay, who is the very soul of all beings thus shone by Himself." In the Bhagavatha Purana, the Lord says, "At the beginning of creation, I alone subsisted, the one beyond the manifest and unmanifest, and nothing else. And it is I alone who survives the creation, this phenomenal world is nothing but Myself, and whatever remains after that is also Myself." In Shivapurana, the verses are as follows: "At that time it was Rudhra alone who existed. It was that the Protector of the Universe, who first created it and dissolved it. He has eyes all round, faces on all sides and hands and feet in every direction. Lord Maheswara is the sole creator of heaven and earth; He is the undoubted origin and source of all deities. He sees without eyes and hears without ears. He knows all though no one knows Him. He is known as the Supreme Being." The Bhagavatha Purana further declares, "He alone is the soul, the Eternal Being, real self-luminous, infinite, the primordial cause of all constant, imperishable, always happy, untainted by illusions (Maya), self-sufficient, peerless, unqualified (absolute), and Immortal." God's existence can be believed and realized through our pure intellect and its nature is the sadhanas of us and our main goal of life is to experience the virtues which are emphasised in the Vedas and scriptures and thus we become God. Becoming One with God is possible by each and every one of us with pure consciousness and Immense Divine Grace.

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Solar Science

God: The Absolute Controller

In our entire life span, we see several wonderful sights which create a great curiosity in our day-to-day life and we are very eager to know how they come into existence and how they disappear. There are several rigorous sadhanas to be adhered to regularly and systematically to attain God, but the Universal God which is seen without any effort that is the manifestation of God, Suryanarayana and Siva-suryanarayana which exhibits the glittering orb of itself with its wreath of lakhs of rays appears in the Eastern horizon early in the morning and travelling through the heaven and transmitting light, heat and vitality to the whole world beings and disappears in the west in the evening. In the same way, we see the Moon's delightful scene and its showering of Ambrosia on a full moon day and we observe the complete darkness on the New Moon day. Our astronomy calculates that the Sun is 9,28,30,000 miles away from the earth. Is it a wonder and unimaginable that from such a long distance the Sun is able to illumine itself and bring light and heat to the earth for the survival of all beings; it sucks the moisture of this earth and sends it to the plane of cosmos, then transforming it into clouds, discharging it again over this earth as rain and thereby the existence of all creatures is possible and it infuses a new life into all living beings. A silvery round Moon with its cool and soothing rays which emanates from East to West like the Sun, immersing the whole world's beings into the divine nectar, Ambrosia which is the sole base of the beings' survival. The souls, after liberating from their physical bodies (death), come to earth only through Rain and the rain is itself a cause of the Sun and the Moon. So, the whole life cycle is on the base of the Sun and the Moon. By the gloomy light of the Moon, the nights appear to be golden and all beings are getting their charming nature due to the Moon's showering of nectar. There are innumerable stars glittering on the Solar space which all illumine but they are far away from our earth and so they are very tiny and we are not able to see their length and breadth and their size respectively through our naked eyes. The whole system of the Sun, the Moon and the stars are revolving in the sky in a fixed orbit from its creation and never dislocate from their centre, which means all are fully controlled by their creator, the Supreme God. He is the supreme director of all beings and He is the cause of the activities and He is the viewer of all these manifestations. There is nothing but Himself. He gives light and soul to the Sun and Moon and the stars and all the beings.

Wonders of the Universe

The specific feature of this earth, the law of gravitation, which attracts material objects towards one another as a matter of course, and has been revolving in the sky of its own accord from century to century; is it an intelligent principle which is responsible for bringing it into existence and setting it into motion? This natural hypothesis is very pleasing to our intellect but the real highness is not understand-able because the human brain is not having such divine power to know the holiness and highness of the Lord's majesty. According to our astronomical calculations, the distance between the planets is as follows: It is very pleasant to watch how the Supreme Almighty governs and controls all those beings without any failure and mistake. Man may fail; but God never fails. This is the Universal Truth. The earth is rotating itself with the speed of 1000 miles and it is rotating around the Sun with the speed of 67,000 miles. The Sun is bigger than the earth of about 13 lakhs quantitatively. Between the Sun and the earth, the distance is 9 crore and 30 lakh miles. Between the moon and earth, the distance is 2 lakh and 40 thousand miles. Between the earth and the planet Mercury, the distance is 3.6 crore miles. The planet Venus is far away from the earth about 2½ crore miles. Mars is situated at the distance of 3½ crore miles from the earth. Between the planet Jupiter and the Earth, the distance is 37 crore miles. Between Saturn and the Earth, the distance is 74 crore miles. The distance to Uranus is 150 crore miles and the distance to the planet Pluto is 320 crore miles. The orbit of the planet Pluto which is revolving round the Sun measures 4 lakh crore square miles, i.e., numerically it is 4000000000000000000 square miles. This whole system is called "Sun's Circle or Ecliptic round". Like this, there are 10,000 crore ecliptic rounds that are revolving in the sky. The Sun's ray is travelling at a speed of 1,82,326 miles per second through the cosmos. In this calculation, the derivation of the distance per year is called "The distance of one Light Year". One Light Year's speed is approximately 9460800000000 kilometres, i.e., 9 lakh, 46 thousand and 80 crore kilometres (5878499874000 miles). The diameter of the earth is only 8000 miles. Between the earth and very nearest star, the distance is calculated as 4.3 light years. The distance between the earth and the most far away star is 1000 crore light years. This whole system is named as "Galaxy" and it is fully under the control of the Almighty, God. Venus and Mercury are the only two planets closer to the Sun than the earth. Mercury is the baby of the great Sun's family and is not much larger than our Moon. We sometimes see Mercury as a bright star near the western horizon just after Sunset. Mercury is the planet nearest the Sun, its distance is about thirty-six million miles. If a railway line could be built from Mercury to the Sun, it would take a train going a mile per minute over sixty-eight years, or a man's life time, to go to the Sun. Mercury is a smaller planet than the Earth. Its diameter being 3000 miles while the earth's is nearly 8000 miles. A man who weighs one hundred and fifty pounds here would weigh only about 37 pounds on Mercury, as gravity varies according to the bulk of the planet. Mercury goes round the Sun four times for our once. So, 88 days is the length of a year on Mercury. According to our astronomy, our 24 hours on our earth would actually be equivalent to about 58 days on Mercury because of its slow rotation on its axis. The Sun shines about 7 times as strongly on Mercury as on the Earth. When Mercury is nearest the Sun, it travels 35 miles a second, but when farthest away only 23 miles a second. It is one of the planets that has no moon. It has an atmosphere that contains water vapour like that of the Earth, but we have never seen any clouds. If it has no clouds, then it can have no rain or snow.

Astrological Ethics

Venus, the most brilliant of all the planets, glitters in the sky like a diamond. When the moon is not shining, Venus is so bright that it casts a shadow at night and this planet may sometimes be seen with the unaided eye in full daylight. It is only a little smaller than the earth, and might be called the Earth's twin sister. It is about 67 million miles from the Sun and goes round the Sun once in about 7½ months or two hundred and twenty-five days (225 days on earth is considered to be 1 year on Venus). As it is nearer the Sun than the earth, it receives almost twice as much light and heat as the earth, but only a third as much as Mercury. Venus rotates on its axis so slowly that one rotation on Venus takes as long as 243 days. The weather there is fearful beyond words, because of heavy windstorms that blow continuously in all seasons of the planet and it is not suitable for human survival. Occasionally, Venus passes between the Earth and the Sun, giving us what astronomers call a "Transit of Venus".

Mars, the war planet, is smaller than the earth, being only 4300 miles in diameter. The earth would make seven planets the size of Mars. Gravity on Mars is only 2/5th of what it is here. So, a body weighing 80 pounds here would weigh only 30 pounds there. But if we could jump five feet here, we could jump 13 feet there. There is a little moon passing round Mars; it moves very fast. But another moon is also rounding Mars. One of these tiny moons is six miles in diameter and the other seven miles. One can make a trip round Mars in about 7 hours and the other in 30 hours. A day on Mars is about 24½ hours, so one moon goes round three times every day and the other about once a day. The former goes through all the changes from new moon to full moon in one night. Mars never passes between the earth and the Sun because it is farther from the Sun than the Earth. A year on Mars is 687 days or nearly two of our years. If we lived on Mars, we would be only half our age, when nearest the Earth, Mars is 35 million miles away, and when observed with a telescope magnifying 100 times, it is brought to a distance of about 35,000 miles. Mars is covered with a network of fine lines, which some have called canals. There are no mountains and the surface of Mars is surprisingly flat. The planet also appears to have dust-storms.

Jupiter, the king of planets, is the brightest planet, it is larger than all the other planets put together and is 1300 times as large as the earth. This planet is eleven times greater in diameter than the earth, and 5 times farther from the Sun. Its temperature is said to be above that of boiling water. Great dynamic cyclones drive forward at a rate of 200 miles per hour and last seven weeks or more. It receives too little heat from the Sun to account for all that is going on there. Jupiter completes its journey round the Sun once in 12 years. There are 12 moons to Jupiter. Light travels 1,86,000 miles per second, i.e., 2,97,600 kilometres and this is considered to be one light year.

Saturn, the ringed planet, is a beautiful object seen and it has 10 moons and a wonderful system of rings. It is next to Jupiter in size, a ball nine times as large as our earth. It moves round the Sun in 29 of our days and revolves on its axis in about 10 hours. To our naked eyes, it seems to be so bright; Saturn is a planet enclosed in rings. These rings, which are less than 100 miles thick, look solid, but when we examine them with a spectroscope this is bound to be an illusion. They are composed of 1000s and 1000s of meteorites—fragments of iron and stone of all sorts of sizes, moving in a circular formation round the planet. Besides the countless thousands of little moons, Saturn has a family of

10 larger moons that are farther away, just spinning round in regular path. Several of them are quite small in size. Saturn revolves on its axis in 10 hours, a day on that planet is about the same length as a day on Jupiter, and only 1/2 as long as a day on the earth. There is no possibility for lives.

Uranus, a member of the Sun's family, is situated at a distance of 19 times as far from the Sun as the earth. It has 5 moons, but no one of which is ½ as large as our moon, Uranus is 64 times as large as the earth and is probably hot like Jupiter.

Neptune appears to be a very small globe and in the telescope it looks bluish. It appears small because it is so far off, but the diameter is 35,000 miles more than 4 times the earth's diameter. It revolves round the Sun in about 165 years in a mammoth circle, a great distance from the Sun. Neptune has two moons.

Pluto, the last planet of the Solar system or Sun's family, is much smaller than our earth and we can say that is about as large as Mars. It takes 250 years to go round the Sun.

The moon is the only one of all our heavenly neighbours that is near us, as we shall see, even the moon is not very near. Supposing we build an imaginary railway to the moon, how long would it take an express train, going at 40 miles an hour, to reach that globe? If we went a 1000 miles in a day and a night the journey would require 240 days. Though it seems to be small in size, it is really very large. Its diameter is 2000 miles. The moon cools down to 250 degrees below zero. This is cold enough to freeze air. One strange thing about the moon is that it always keeps the same side towards the earth. The moon turns only once on its axis every time it goes round the earth; that is once about every 28 days. For 14 days there is continuous night on the moon and the temperature must sink very low towards the absolute cold of space. Then will come full daylight for another 14 days when the Sun's rays blaze down with no atmosphere or clouds to absorb the heat or light. There are several craters, huge pits on its surface. Our craters on the earth are generally deep cups; whereas those on the moon are broad, shallow saucers, Clavius, the largest of them, is 123 miles across. Yet the rim of this crater is not a mile high. Let us imagine that we live on the moon. How will the earth look to us? It will then be our moon and it will be many times a bigger moon. We shall be able to see an "Earth-rise and Earth-set" and if we see the earth from the moon it will behave just as our moon does, except that it will always be seen about the same place in the sky. Sometimes the earth will be dark; then new earth; half earth and full earth. It looks about 14 times as large as our moon, when night comes on the moon the earth shines very brightly, especially when the earth is full. From the moon, the sky would be black; not the lovely blue which is due to the earth's atmosphere. The earth's atmosphere sifts out the other colours and leaves us a blue sky, but the moon, having no atmosphere, has a sky as black as coal. The stars would shine all night and all day in the black sky of the moon. We can see the gigantic flames of burning gas streaming out from the sun all the time, to observe this there should be no eclipse. When the moon comes exactly between the Sun and the earth, the moon shuts off the light from the Sun and leaves it in darkness. This is called an eclipse of the Sun. This darkness lasts only a few minutes, as both the earth and the moon are moving very rapidly and presently the moon is out of the way and the sunshine returns to us. There is also an eclipse of the moon. This is caused by the earth's getting between the moon and the Sun, so as to cut off the sunshine upon the Moon, we see the moon only when the Sun is shining upon it. When the earth turns round, we do not fall off because the earth-pull, the gravity, holds us to the ground, the gravitational force on the Moon is only 1/6th as much as it is on the earth. On the Moon, we would not weigh as much as we do here. We could run six times as fast, jump six times as high, or hit a ball six times as far. It controls our ocean tides. Its changing form is interesting. It is believed that the Moon exercises a powerful influence not only upon crops and harvest, but also upon the minds of the people.

The Sun is a huge fiery ball, 100 times as large in diameter as the earth and more than a million times as large. It would take an express train 255 years for such a journey to reach the Sun from the earth. A cannon-ball moves at a tremendous rate of speed, 20 or 30 miles a minute, if it could maintain this speed it would move 30,000 miles in a day, and could reach the moon in 8 full days. But it would take our cannon-ball 7 years or more to reach the Sun. The distance to the Sun can be thought of in another way. We know that the Sun is very hot. If we had an arm of 93 million miles long and sat in our home with our finger on the Sun, we should be burned, but how long would it be before we would know that we were burned? Pain travels 5 feet in 1/20th of a second. If we put our finger in the fire, we are burned before we feel the pain. It is felt 1/100th of a second after we are burned. Now, if we should stick our finger in the Sun with our long arm, we would wait a year and not feel the pain. We would wait 10 years and yet not feel it. It would take the pain 150 years to arrive from the burn received from the Sun. Light comes from the Sun to us with the speed of 1,86,000 miles per second. So it shoots through to us in about 8¼ minutes. It is far away, about 93 million miles from the earth. We think the Sun's heat is very great on the earth on a summer day, but it is 46,000 times greater at the Sun's surface. There, it would melt a layer of ice 41 feet thick in one minute. There is no sky, but glittering of light only. The sunspots that we call them will take the Sun to turn on its axis and revolve once in about 26 days. We really do not know just how the Sun's heat is produced. Some think it is from radium on the Sun. Some say that it is from the breaking down of atoms. The earth is pulling everything towards it by gravitation, as we know. Now the Sun pulls everything very much harder than the earth, 27 times as hard. For this reason, everything on the Sun weighs 27 times as much as it would be here. A man of ordinary size would weigh more than two tonnes there. He would be so heavy that he cannot walk. The Sun pulls the earth as a magnet pulls the piece of iron. Our earth moves round in a circle or path, called its orbit, and the Sun never lets it get away. There are eight other planets that are held captive by the Sun and made to travel round it in regular paths. This seems like a magic. Then, when we think that our Sun is only one of millions of stars, and they all have many planets moving about them, we can appreciate how wonderful is the great universe. These altitudes, temperatures of the planets, structures and formations are all only possible with One Creator. Who is He? He is the Supreme reality which is present in ourselves as the manifestation of the Inner Self. The Vedas declare that the Sun and the Moon as also heaven and earth and other planets, the entire solar system is created by God.

The whole marvellous deeds and concepts are dealt with only by the Supreme Creator, God. He creates everything and guides them in order to their proper survival and they are demolished because of the cycle of life is to be going on. The fuel of the Sun is not known by science. But, it can be well known by the great souls. Sun is nothing but gas with full of enlightened souls who have promotionally attained the Sun as their Supreme abode. They cause the life of mankind and other creatures possible.

The Unseen Author

This physical world has many miraculous and wonderful things. There are mammals like the man, tiger, lion etc., hatched beings like birds; lice and other insects bred by sweat and they refuse the fusion of the bodily affairs; there are innumerable species in trees, flowers etc., which are evolving from the soil as their origin and their lively spans are so beautiful and marvellous which are very much technically pre-determined by the Creator. All the human beings may die at any moment, but there is a fraction of second where death does not occur. It is the time when the male and the female unite together bodily with full of lovely consciousness, a very minute yet an organic element of the male's body, the semen makes its way into the uterus of the female, where it is united with a similar organic element, the egg of the female's body and this combination is called 'Jiva' (living organism). Why does the creator not pull the soul from the organism at this juncture? Because the sensual pleasure attained is through the Intellect of everyone and so the liberation of the soul is impossible, when the copulation is going on. The Vedas declare: "Divide the extreme end of a hair into 100 parts and take 100th part of those parts; then you can gauge the minute-ness of a Jiva." Lord Himself says that He is the minutest among the minute; tallest among the tall; biggest among the big; largest among the large, thus the Creator exhibits his presence in all beings. Our medical science does many surgeries, but it cannot find out the Jiva, the soul. It can be realized through the Self analysis and not by anatomical analysis. Wherefrom does this minutest and subtlest living organism, the semen and the egg which are as nice as the 10000th part of the point of a hair, derive the capacity to assume gradually the features, the complexion of their parents? What is the power behind this drama which sustains it and helps its growth in the mother's womb? How the organism which is living in the uterus getting air and food from its mother? How does the milk ooze from the mother's breasts shortly before the child's birth? What is the power which is eversupporting the activities of all beings and their modes of lives? What is the power which enables the birds to fly in the sky and what power is that which shows the way and direction? What power is it to make the child to know that there is milk as its food, which is secreted in the breast of the mother? How does the child know this miraculous deed? When we come to analyse these, we will be delighted with full of divine grace at the Almighty's Holiest performances. Every seed has its own roots, stems, branches, fruits, seeds and so on in its own shape but they are hidden inside the seed. They are not traced out by our naked eyes. When the plant grows up, we can see the entire structure what was hidden for a long time in the seed, and many seeds are produced from one tree itself. It seems to be a magic. When we have a look at ourselves, it is very interesting to watch the activities like heart beating, lung's shrinking and expansions, digestion, assimilation etc., it is a wonderful specimen of Divine skill. The mental nature such as the cognitive faculty, the imaginative faculty, the reckoning faculty, the constructive faculty, the retentive power, the manner and the power of understanding the things and their orientations and the penetrative faculty are all marvellous things which are only to exhibit the divine will and skill. Our discoveries, inventions, writings, painting, speeches and actions are properly done only because of the maintenance of those faculties which are mentioned above, are the synthesis of the Divine Will.

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Supreme Truth

What the Scriptures Say

There are several languages but the expression is one. How is the voice getting transformed into literal words and phrases? The continuity of speech, where does it arise and how does it maintain its prosperity? If it is our own will, there should be no dumb at all. But dumb persons are living. All the activities are performed regularly and systematically with a divine beauty because of the Almighty's skill and will. Our intellect enables us to conclude that our births are to realize that this purposive creation has a primordial, eternal, unborn, imperishable, and ubiquitous, efficient cause which is always endowed with the Supreme power and is all-existent, all-intelligent and all-blissful. Such Supreme reality which is the base foundation of all lives is called by innumerable names and described in various forms like Ganesa, Muruga, Iswara, Vishnu, Sakthi, God, Holy Spirit, Allah etc. The names and forms may vary but the Supreme reality is only one. In the name of House, we build houses in various models and types. But all the buildings are called houses. When the buildings are with men and women, which means there is love and compassion, they are called homes. In the same way, God is Only one. But he is praised and worshipped and illustrated in so many languages, in so many styles and types. So, we have to bear in mind steadily that the assistance of God is the Universal truth and He is the Creator of this universe and He is the being we have to identify and merge with Him which means Liberation. The Holy Vedas declare: "There is only one God, one without a second. That one is called by the wise by various names. Although He is one, people have different notions about Him." In the Epic Mahabharatha, Bhishma told Yuthistra: "That is to say, every morning, one quitting one's bed, one should extol God Vishnu, who is the Lord of the whole universe, the Supreme Deity, the Eternal and Ideal Being. One who always eulogizes Him who is the Supreme Lord and Ruler of the whole Universe and who is all-pervading, unborn and imperishable, is rid of all troubles. He is the brightest of all effulgent beings and the most austere of all austere penances. He is the greatest being of the great and the most hospitable refuge for all creatures. He is the purest of the pure, the most sacrosanct of all that is sacred, the most auspicious of all that is auspicious, the godliest of all gods and the undying father of all created beings." Thus these concepts stress us all to concentrate our minds on and sing in praise of Him at all times. This One great Being is honoured and called in three names. The Vishnupurana says: "Lord Janardhana, though essentially one, assumes the name of Brahma at the time of creation of this Universe, that of Vishnu while maintaining it, and that of Shiva while destroying it." The same idea is dealt with in the Brhannadradiyapurana, "Narayana is imperishable, infinite, omnipresent and untainted by Maya (illusions). He pervades the whole creation consisting of sentient and insentient beings. That ever young, primeval deity is called by some by the name of Shiva, by others by the name of Vishnu, who is always consistent and by still others by the name of Brahma." Shivamahapurana says: "Oh Vishnu, although in reality I am always undifferentiated, I have to assume these different appellations, viz., Brahma, Vishnu, and Shiva while discharging the functions of creation, maintenance and dissolution respectively. Yourself, Brahma who is with us at present, Myself and Rudhra, who is still to come, all are one. There is no difference between us at all, differentiations entail bondage."

In Bhagavad Gita, Sri Krishna says, "Brahma, Sara (Shiva) and Myself are the ultimate cause of this universe. We are the Universal soul, the Lord of all, the spectator, self-seeing and unqualified. Brahman, after penetrating My own Maya, which consists of the three Gunas (sathwic, thamas, rajas), I assume three different epithets according as I create, maintain and dissolve the universe." Thus it is clear that the forms may differ from each other but the Universal soul is the only one which is the same God. Innumerable names of God are all only to praise His divine glory and thus we exhibit our salutations to Himself. There is no need to analyse about the names and forms of the same deity, the Supreme Almighty. When we see a mango tree with full of fruits, we have to pick the fruits and eat them. This is to be done, not analysing about its origin, age, formation of the leaves and so on. The practical man is like this, he will try to realize the self and thus he attains Enlightenment. Srimath Bhagavatham describes the Almighty as follows: "God is real, He has always existed, exists and shall exist forever. He is all-knowledge, all-intelligence and all-bliss. Having no separate body, He is enacting this drama of the universe through the various perishable bodies. He is absolutely pure, consisting of nothing but knowledge and self-sufficient. He has no beginning and no end. He is eternal and pearless. Though one, He manifests Himself in various forms." In another context, Bhagavatham declares that "Entering the various bodies of their very Self (atman) that Eternal Being, who is self-luminous and unborn, who is the Supreme Lord and who is known by the names of Narayana, Bhagavan and Vasudeva is illuminating every form created by Himself and dint of His maya (enrapturing power or illusory scenes)."

Another holy scripture describes like this, "Narayana is responsible for creation, maintenance and destruction of this Universe, though Himself, attributes to no cause; who persists, within as well as without, in all the three stages of dream, waking and sound sleep and who inspires and stirs the body along with its various sense-organs, the respiratory organs and the heart to their respective functions. Just as sparks cannot penetrate the fire, in the same way, our mind, speech, eyes, intellect, respiratory organs and sense-organs are incapable of comprehending that ultimate principle, nay, they cannot even approach it, much less describe it. He was never born and shall never die; He does not grow, nor does He ever diminish in size; He is immune from changes like birth and death; but is only a witness of all changing conditions; He is presenting everywhere and at every time and shall ever remain so; He is imperishable and consists of knowledge and knowledge alone; Just as vitality is one, although it functions differently through different organs and thus appears differentiated, similarly, the Athman, though one, appears as differentiated, because of the manifesting of itself through different bodies. God is present everywhere—in the whole creation—alike in mammals such as the human being and the vegetable which springs up from the soil; in short, wherever there is vitality functioning in some form or another. That which is seen abiding in us as a constant witnessing factor even when all our senses lie dormant, nay, when even the "Ego" as expressed by the words "I am" is merged for the time being, and which we recall to our mind, on our waking by using such expressions as "We had a good sleep", "We saw this dream, and so on, is Brahman (God)." The Swethaswatarapanishad says, "There is only one God who is hidden within us all, nay, who is pervading everything, who is the inner self of all living beings and is the controller of all that is going on in this universe. He is the indweller of all creatures, the disinterested witness of all the activities of the world, the one intelligent principle without a compeer, and untainted by attributes." The Sruthi says, "That Supreme deity, the creator of the Universe, always dwells in the hearts of all creatures. Those who feel the holy presence of this great being in their hearts with their purified minds become immortal." The Swethaswatarapanishad says, "He owes allegiance to none in this world, nor is He amenable to anyone's authority or control. He has no distinguishing mark either. He has no origin, no originator, no protector." "We have come to know that paramount Lord of all those who are in power or authority, the presiding deity of all the deities, the master of all masters, the Lord of all the three worlds, the most adorable of all." Sri Bhaktha Tulasidas says, "Verily Rama is that God who is all-existence, all-intelligence and all-bliss, who is unborn, who has knowledge as His very essence, and is a great reservoir of strength; He is all-pervading and also constitutes that which is pervaded; He is indivisible and infinite; He is the embodiment of all unfailing power and the Lord of all; He is unqualified, vast, unapproachable by speech and other senses, impartial, faultless, invincible, spotless, formless, free from ignorance, eternal and untainted by maya. He is a mass of happiness; He is beyond the reach of Prakrithi (primordial matter), the master, the indweller of every heart, free from desires and attachment and imperishable. Infatuation cannot prevail over Him. Can darkness ever appear before the Sun?" In Bhagavad Gita, Lord Krishna says, "God dwells in the hearts of all living beings." The sage Yajnavalkya describes this fact as follows: "1,44,000 positive and negative arteries branch out from the heart of every human being and are spread throughout the body. In their midst there is an orb, as luminous as the disc of the moon and in the core of that orb shines the Atman, emitting a steady light like that of a lamp. That is the only object worth knowing, as its knowledge frees one from the cycle of birth and death. This Atman is present alike in all forms of life, big and small, from the human being down to the meanest insect, nay, even in trees and plants." Sri Vedavyasa says, "God's light dwells within us, it shines alike in every living being. One can see it with the mind's eye after one has fully composed and steadied the mind." Srimad Bhagavad Gita also describes, "Verily he is the seer who sees the Lord installed in the heart of every living being as the only imperishable substance among all perishable things. That God, the illuminator of all lights, shining beyond the darkness (ignorance), having knowledge as His essence, the only knowable substance, that which is grasped through knowledge, and who is kindly disposed towards all, is installed in every heart." The great devotee Prahaladha says, "Therefore, Oh Danavas! be devoted to Sri Hari, who is the soul and Lord of all living beings, believing that all our fellow-creatures are as susceptible to pleasure and pain as you are, the daityas, the yakshas, the raksasas, the womenfolk, the Sudras, the cowherds living in dairy farms, nay, even beasts and birds and other damned creatures have indubitably attained salvation through devotion to Lord Achyutha. To be solely devoted to Sri Govinda and to feel His presence in all living beings is the Summum Bonum to be attained in this world." Srimad Bhagavad Gita says, "Lord Krishna is indifferentiated in all creatures." "The wise look equally on a learned and cultured Brahman, on the one hand, and a cow or an elephant or a dog or a chandalah on the other." The realized souls are equally susceptible to pleasure and pain. "Verily he should be regarded as the greatest yogi, who looks upon all as equal, on the analogy of his own Self, so far as pleasure and pain are concerned." It is because, "The knowledge that Sri Vasudeva is dwelling in the heart of every being is the eternal and abiding principle of Sanatana Dharma." This is an Eternal truth.

Universal Brotherhood

Therefore Sri Vedavyasa said, "Know this to be the essence of religion and then practise it: refrain from doing unto others what you will not have done unto yourself, what you may resent, if done unto you." "We should not do unto others what we may resent, if done to ourselves, in short, this is religion; all other creeds have some selfish motive behind them." The virtues of harmlessness, truthfulness and refraining from wrongful possession of a thing—when these are practised, the worth of all beings will be realized. Hinduism emphasises very much this fact, and so, the cow is adored by the Hindus as a mother in recognition of the fact that she supplies milk to the human race and benefits them in so many other ways. Putting food to crows, ants is only due to the exhibits of sympathy towards them, by which we show our love towards them. We should give food to them and even birds, beasts etc., because the same Almighty is present in those creatures also. When this fact of realization is in practice, we will show our earnest hospitality to all. Our religion emphasises this fact as follows: After performing other sacrifices, a householder should take some more food, as much as he may like to have and placing it on clean ground, offer it with a peaceful mind to all creatures with the following words, "May this food, which I have set apart on this occasion, serve to appease and gratify God, human beings, animals, birds, siddhas, yakshas, nagas and other beings, reptiles, evil spirits and genii, trees, ants, insects, moths and other creatures, whoever may be starving in consequence of their past actions and may want food from me. All the above-named creatures, the food which is lying here and my own self are none else than Vishnu, there is nothing apart from Him. That is why I offer this food, which constitutes the body of the various creatures, for the sake of perceiving them."

Sri Vedavyasa prayed the Lord like this, "May all living beings be hale and healthy; may all see happy days, let no one be miserable." Sri Krishna says, "Leaving all other creeds alone, take refuge in Me. I shall absolve thee from all sins. Do not worry." He stresses the Universal Love by which we can attain peace and spread our peace over all beings and even to plants and animals etc. He also declares, "I am the same for all living beings. I bear no ill-will against any, nor do I love anyone. Those who devoutly worship Me abide in Me, and I abide in them. Even the worst sinner, who solely depends on Me, should be regarded virtuous, he will in no time be transformed into a saint and is sure to attain abiding peace. Oh! Arjuna, take it from Me that harm shall never befall him who is devoted thoroughly to Me. Even the womenfolk, the vaisyas, the sudras and those of sinful birth will surely attain the highest position if they take refuge in Me."

Elimination of Misconceptions

On the whole, the Universal truth is, God is Only one; He is omnipresent and omnipotent; He is the creator of this whole universe and He is dwelling in the hearts of all beings, the best manner of worshipping Him is to realize the divine presence in all forms, to be lovely with all beings and preaching this immense value of Universal love by which we can show the path to attain God. By practising compassion, truthfulness and righteousness, we can grow with mutual goodwill, peace and joy and these can be emitted through our hair pores as cosmic vibrations which enables this world with full of immense joy and peace. At the same time, we should eliminate wrong and unjust things from the inner plane of our hearts because the heart of all beings is the abode of God. So, we should keep our hearts away from ego, pride etc. In the pure heart, God's presence can be realized and thus we can derive a joyful and peaceful life. When this Eternal and divine peace is attained and maintained throughout our life span, we are the jeevanmukthas while we are living with this physical body on the earth in the midst of mundane activities and we will not be disturbed by those attributes by any causes and means. As such, the life's goal is attained. Our ancient sages and saints experienced this phenomena, by their mode of living and realized the Supreme reality and they preached this truth to the people who are with the thirst of spiritual awareness. Traditionally, we are having the modes and procedures through our forefathers, to attain liberation from sorrows and pains.

This is possible, when we keep our hearts with full of divine and noble thoughts, then our deeds will be glittered with the glimpse of God and we become God Himself. Our encovering sheaths of egoism, pride vanish and the Inner Self is realized through God's grace and Guru's blessings. All our efforts are performed to secure happiness and the avoidance of pains and sorrows. That happiness should be everlasting and stable and the sorrows and worries should not occur in any circumstances by any means. But we experience happiness with a mixture of pain; there is no pain alone and there is no happiness alone. These two get mixed with each other. If there is no happiness there is nothing miserable. If there is a pain, there is a relief; if there is a gain, there is a loss; if there is a slope, there is a steep; if there is a failure, there is a victory, in the same way, in our life, we meet happiness and sorrows respectively. We are very much worried on the date of someone's death and we are feeling much happiness on some holy days. We may get money as a debt from others. It seems to be a happy thing; in due course of time, it automatically transforms into pain and we suffer, then we try to have a solution. Thus, it is clear that money, buildings, education, designation, relationships and other mundane characteristics will not give us permanent happiness; then what is the way to be ever-joyful? Our Holy scriptures assure us that there is such a happiness which can be attained through Self-realization. They quote that our pains are due to the Self identifying itself misunderstandingly with the body. We are thinking that we are these physical bodies and that is why we are affected by such pains and sorrows. We often say that our mind is not alright; we are mood out; these are nothing but mere usage of words in order to express our pains and sorrows and we are having an interior mistake that we are the bodies. When we realize that we are the holy souls, the Supreme reality of the Self, we can be immersed with contentment. The word or term "Ananda" has no opposite term. That Ananda will sheathe us and we are ever-divine and remain a mere witness to the worldly affairs. If there is contentment, there will be no chance for miseries and troubles, our entire sensual systems and the mind come to realize about the Self's glory, the transcendence over them is the pale plane of happiness. It is very easy to understand this concept that body and soul are different. We can readily cremate a soulless body; but we cannot find or create a soul. Because the soul is the embodiment of God. God Himself manifests as human beings in order to attain and regain His abode. This is a marvellous glance of God which can be thoroughly realized after the Self's nature is experienced. “My mind is not well; My body is not well", we usually talk of "my heart, my kidney, my liver"—these are not at all seen by anyone but their presence is felt about because of their functions without intervals. The best karma yogis are our interior organ systems. We are very well seeing our nose, eyes, ears, tongue, teeth, hands, legs and fingers but when we talk about these organs, we use the word Ours, means "I" which is found in all these conceptions, is quite independent of these attributes but it is the sole base of these things. So, our organs and the I are entirely different by that they both are depending on each other and thus our life is derived. Everyone is using the word "I" to represent him/her, their designations may differ, but they have not realized the meaning of "I". The realization and derivation of wisdom about “I” is the goal of our life. During our daily attitudes of asleep, we are much refreshed, we know also that, though the self exists then as the experiencer of the happiness from the sleep because of the existence of the Self. Self is the seer, action and knowledge and thus Self is all in all.

The Essence of the Truth

After making our minds pure by the earnest sadhanas and maintaining our intellect steady and clear, we should be guided by a holy guru to have a divine sense to realize the true nature of the Self. In our mundane life, it is too necessary to dress neatly, speak relevantly, behave properly when we approach an officer. If this is the case, when we wish to realize the inner Self, is it not essential to make ourselves pure and clean both bodily and mentally? Certainly. It is needful. When we simply hear the good principles with concentration, it alone reforms to some extent and this process is called Sravana. Cogitation, constant thinking about the holy principles what we have heard through holy personalities will clear our doubts and give a cogency with the truth. Through our rigorous concentration, the Universal truth of the Self can be learnt and it is confirmed by all means and this is called in spiritualism "Nididhyasana". The culmination of the above-said processes will truly lead us towards the illumination of the divine wisdom, Samadhi or Equipoise, this is the state in which we can lead our life with full of contentment and happiness. Happiness can be derived only through Eternal Sadhanas and not by mundane derivations. At one time, something seems to be real and the same thing will be transferred to be false. So, in this world, everything can be modified; but the Eternal Truth is ever-living and the realization of this truth is our life's goal. This is the sole preaching of all religious concepts.

Mental and Physical Soundness

A doctor, however intelligent he may be, cannot practise thoroughly if he has not some kind of medicines and instruments. He must be well versed with usage of drugs and the instruments and then it is quite easy to cure the sick. So, instruments and their proper usage and enough medicines and the appropriate usage of them will make a doctor so prosperous and the doctor's efforts will get a bright result and thus he can earn money, name and fame. He can master his devices and his job will glitter with a new shape. Similarly, if we want to attain the highest elevation, i.e., Liberation from bondage and saturation with the Universal reality, we should have a hale and healthy body, senses with their full capacity and capable of efficient functioning and of all these things, the verily needful thing is the healthiest mind with full of pure thoughts, controlling and governing power to direct the body and the senses towards our progression in the field of spirituality. Our physical body should not necessarily be a fatty one in size but it should be well built and free from diseases and illnesses. A body without disease and a mind which is free from wicked and bad thoughts and temperaments will altogether make our sadhanas so easy to attain appropriate remuneration. Our forefathers lived hale and healthy because they strictly adhered to diet restrictions, regular bodily exercises and they took fast often. But, today, we are very much interested in chewing and grasping something always and we make our stomach ever-working. This is the fundamental reason, by which we are diseased and not able to live a full-fledged life. We are content now to strain our optic system in seeing shows in theatres and on television, our otic system is attracted by various blows of sounds in the name of melodious music and they simply stimulate and encourage ourselves in doing mischievous things and thus we meet such miseries day by day. We are not even ready to prostrate in temples and salute the deity using our hands and that is why our entire physical system has collapsed, but we say that this is the modern style and civilization. Thus we are ruining ourselves and others. Sudden Idly, sudden rice, sudden soup and so on are made up with the complexion of several food materials. In the same way, we also meet our death suddenly. We are not ready to work hard physically but we want more money. How is it possible? If we work hard with full of intention, we can accumulate wealth; but we simply cheat others and have money in the name of performing rituals and deeds. This is the main cause of our mental agony and pain. We are very much trying to construct a new house; each and everyone wants to own a house; but some, even to say 1/1000 can change the house into a home, by their noble attitudes and thoughts. Healthy body can bear a strong mind; strong mind can be with a diseaseless body; both are complementary and they are depending on each other. Our eyes are to gaze upon the Divine idols of God, our ears are to be pleased in hearing the very instructive exploits of God, our legs are to devout themselves to pilgrimage to sacred temples and our hands are to give something to others by all means without expecting any remuneration, reward and homage etc. and they are to salute God in order to show our gratitude for His forgiving and giving temperament. He gives us rain, heat and cold, but our science can synthesise these to some extent, but they are not equal and as much quantitative as God's. Without a healthy body and a strong mind, we cannot resist the Glory of God, when it enters into the holes of our body and the intellect. So, it is so necessary that both our physical and mental bodies should be diseaseless and they should remain with full of purity. Thus we can be divine. Therefore, our imperative duty is to quit our up-to-date drawbacks and limitations and engage ourselves with the processes towards spiritual salvation. The activities which can really help in our present stage and lead us on to a higher stage are known as Svadharma, the natural process to make us eligible to enter into the spiritual world. Lord Sri Krishna declared that our activities should be engaged with the principles of our holy scriptures, and then we can find bliss here and hereafter. So, we should strictly and thoroughly conform to the dictates of the holy scriptures as regards the regulation of our physical bodies, sensual systems and the intellect by the elimination of sins and the disturbing factors like attraction and repulsion, our effort should be to seek a true guru, surrender ourselves by all means with full of simplicity, faith and obedience, by his divine grace, blessings and guidance, we can learn the eternal truths from him and by the several sadhanas which are prescribed by him. Because, the realized soul has attained the Supreme reality through his rigorous sadhanas and disciplined life, the guru can show the right path to us to have victory over the mundane and spiritual efforts. Transcending all sects and limitations, we can realize the Supreme truth, the Oneness of God with us and thus we can derive happiness which cannot be disturbed in any circumstances, because it is the Eternal Truth! Bliss of the Self.

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Preaching Vedanta...!

Teachings of the Vedas and Shasthras

When we look at our holy shasthras with ardent faith, we can realize their worth and value. They are very much useful for our sadhanas, they give us the modes of sadhanas and they illustrate the path how to attain salvation while living, and what is the way to live with full of contentment. So, shasthras are eternal. Even some foreigners also adhere to the truths of our shasthras and thus they live peacefully; because truths of our shasthras are mostly connected with divine power. They were given as a divine gift by our ancient sages, who experienced these truths as truths in their lives. Shasthras are nothing but holy truths. Vedas are the cores of shasthras and they are very clearly explained by tales, life histories and autobiographies of our ancient forefathers. The laws and orders made by the government for the running of its own departments and for the maintenance of peace and order among the people may have to be changed from time to time in accordance with the situation and temperaments of the people. These laws are enacted by eminent scholars and learned only for the sake of the people. When we entirely analyse our present rules and regulations, they have been evolved from our shasthras only. For example, our shasthras say, if you go for a good action to do, you should step your right leg first, if you go for a battle or a war, you should step your left leg first, this is strictly adhered to in our Police and Military rules. They are stepping only their left legs first, saying left-right; left-right. In our holy ritual ceremonies, we usually step up our right leg, it means the earth is revolving clockwise, right in direction and rightly, and therefore you should live with full of righteousness. This is the inhidden meaning of this deed. In our railways, if the red signal is seen, the train should be stopped, and if the green signal is seen, the train may run through; it is fully adhered to by even the British government. This is only a core of our shasthras. In our scriptures, green colour represents fertility and path; red colour is always alarming in the visual side. Thus our present, modern attitudes are performed, but the modes of those are mostly the derivations of our shasthras. Our Civil and Criminal laws may be favourable for haves and have-nots. But the divine concepts, the shasthras are verily common to all and if they are honoured with great faith and homage, our life will glitter with full of divine sacredness. From time to time, the trend of the people will change. Their mentality, attitudes and even thoughts and their understanding of things may change. It is natural. For example, the sages said that in Kaliyuga, the actual cultivation of soil by wielding the plough is permissible for a Brahmin though it was prohibited in the other times, yugas. Expiation by death alone was prescribed in those days for killing a Brahmin, drinking wine and other intoxicating liquors, stealing, coveting other's wife and such other crimes are expiated in Kaliyuga by lesser expiatory courses. Thus, it will be seen that our sages have taken due note of the changing conditions of the people. Nowadays, when we visit our nearest relative's home, if a film is screened on television, our visit will be vain. The response of reception is not a warm one. They simply say, "Sit down and see the film." After some time, they ask, what is the matter? This is the kind of hospitality that is given in our present time. Some 20 or 30 years ago, we lived without television and other technical instruments, but we lived quite comfortably and happily. The true usage of these instruments is not known by the modern people. Why? They have immersed with so called phenomena of seeing something and applying that in their life and they try to seek pleasure, but the case is negative, giving us pain and agony. In our saloons, laundries, cars, buses and vans, we want some music, we are not able to live solemnly, we want some assistance, this means that we are not geniuses in music and we are not knowing the particular language and even we are not having enough knowledge in our mother-tongue, but we show that we are very much interested in hearing such music. These ultimately end in ruin and spoil our time and energy. In those days, our ancestors concentrated on their deeds, they talked less, spoke appropriately and whenever needed, they applied those noble things into practice and thus they derived peace and bliss. Really they had vast knowledge about music, dance and of all other careers, but today, we are cheating ourselves in the name of modern style, we just move towards catastrophe. Their relationship between all kinds of lineage was very fine because they adhered to the principles of our shasthras fully and with much interest. We are all worrying and blaming others. Why? We are fully cultivated, in this civilization, we simply ignore others and thus our inner Self. These are all to be eradicated thoroughly and then the Self-realization will be so easy to us, the plane of Happiness and Joy. We speak too much and thus think very less. But our forefathers had given importance to their thoughts and words. Before they delivered a word, they thought of its pros and cons very much. They judged the consequences and their causes very much and thus they allured all and they and others derived happiness through their words and deeds. In those days, there were no modernised hospitals with computerised instruments, operation theatres, drugs and so called eminent doctors, but they lived without diseases and lived with full contentment. What did make them to live with full of joy? It is nothing but the sincere adherence to the principles which are quoted in our shasthras and vedas. They honoured their parents, gurus, holy scriptures with patriotic tendency and they lived with fear that if we do something wrong, God will punish us. Our holy scriptures say, "The fear of God is the beginning of knowledge." They had not educated themselves in several universities and did not obtain much degrees but they honoured everyone as a degree of God's glory and they were able to lead a fine and long span of life.

Lack of Morals and Ethics

Nowadays, there is no patience, no integrity, no gratitude, no sincerity and so on, but these noble qualities are exhibited as dramatic shows. So, God also never discloses His excellency. Our ancestors saw God and spoke to Him and they were answered by God Himself. It is quite true, according to myself, if one is living with full of universal love and implicit faith upon God, he can have the darsan of God. This is my experience also. Without judging and recognising our holy men/women's sacredness and greatness, we think that they were men/women just like ourselves and ask why we should not make fancy changes which seem necessary to our ignorant minds in these times. Such an attitude gives us pain and agony. The code of positive and negative injunctions which restrain a man/woman from acting as he/she likes without any hindrance and act as good directing him/her to go along the path leading to his/her ultimate good is known as shasthra. It is called the law and nature because it consists of divine commands. If they are not adhered to properly by us, we think, we can amend those shasthras and so what is the benefit we are going to have? Nothing. Dharma can save itself and it has the super power to save us. Like the rail engine, it runs without bogies and it can run with some bogies. The engine is full of power which can run separately and also with bogies. Likewise, Dharma exists with its full flow to enable us to maintain our human nature and thus we can uplift ourselves to the Divine Plane, Dharma. Dharma is the divine power, the basic foundation on which our ancestors constructed our shasthras and vedas. They are explanatory notes of holy vedas. So, it is our duty to strenuously exert ourselves in this direction to enable us to secure the highest good. Our conclusion and tendency come from ego, education and such other things should be completely erased from the bottom of our heart, because of our inefficiency of knowing the divine value of shasthras, we simply harass others who are content to abide by the laws which were dictated by our ancient shasthras, and by trying to preach and make new idiotic laws quite at variance with us. We should be with full awareness of our shasthras, when we master those principles. There is no other go, if an uneducated man speaks about a college, what will be the case? This is the type of life that is going on. This should be completely got rid of. A man visits Kasi and has darsan of Sri Kasi Viswanathar and Annapoornai and the holy scene of Ganga River. Another person describes it, even though he has not gone to Kasi but his words are very much stylish and appropriate in description. This is the case, we are doing various activities without "Visiting Kasi", adhering to the principles of shasthras, if we recognise the principles of our shasthras and their truth and value, we can be with full of bliss, even to say, we can be God. The shasthras are eternal and they never depend at all for its validity upon the consent of the people's commands. For this reason itself, it is necessary to consult others. Instead of attempting to get the shasthras modified, we must conscientiously decide for ourselves to what extent we can conform to the shasthras and act to that extent in all earnestness coupled with a deep regret that we are not able to conform to the shasthras in full quantity and in that case God will certainly bless our honest endeavour and reward us to the fullest quality and quantity. We need have no doubt in this case. Therefore, we should drop the idea of bringing the shasthras down to accommodate our convenience. When we go to a musical concert, we should be well versed with knowledge of music, i.e., ragas, thalas and bhavas, if it is not so, we should not blame the musicians in any way. If we are having musical knowledge, we can be delighted with the music, likewise, we should cultivate our minds to honour our shasthras first, and then we can experience the value of their principles and immense power and afterwards we can preach to others to make them as the followers. Our shasthras are the divine words with full of God's bliss and grace. "DO NOT INJURE ANYBODY", this is the main preaching of our vedas and holy scriptures. Animals are so violent, they kill other animals as their prey because of their nature of enmity, but they do not know the cause of their enmity. So violence should be erased by all means by mankind and universal love alone is to be cultivated. The shasthras are ever changeable rules and regulations to make us eternal and permit us to Eternal bliss. Therefore, "Our own duty" is nothing but cultivation of universal love upon all creatures, because everything is the manifestation of God Himself.

The Power of Certain Manthras

The manthras are the super power of sound of divine vibrations. If a person pronounces something holy, then it is a manthra; otherwise it is but a mere sound. Chanting of manthras enables us to retain our livelihood with full of determination to attain the form of the manthras and thus we can derive immense pleasure. A mere collection of various sounds may not be called a manthra. It can be a manthra if it is pronounced by a person qualified to pronounce it. The qualification means intense thirst to attain God and mentality of noble thoughts. A combination of sounds becomes a manthra only when it is communicated by an authorised person to another qualified, under the shasthras, to get it. This explains incidentally why people who claim to have learnt manthras from printed booklets are never benefited by them. So to say, this kind of effort may reduce the faith of ordinary people in the efficacy of manthras. So, qualified persons alone can remain and resist with the manthras divine flow, and they can rejoice with the chanting of the manthras. Manthra is the iron case to both body and mind. It will purify our inner senses and thus our heart and intellect will reunite with the Almighty. The shasthras are our guides through holy manthras and they must be strictly adhered to achieve the Excellency of ourselves. This is the highest style of an

Individual competency. "HARE RAMA HARE RAMA! RAMA RAMA HARE HARE; HARE KRISHNA HARE KRISHNA! KRISHNA KRISHNA HARE HARE" — these 16 holy syllables or the complete verse is called AKHANDANAMAJAPA, and this will destroy all our evil effects of present Kaliyuga's trend. These holy manthras have the divine effects of the present by which it removes the veil of ignorance of the Jivas surrounded by 16 kalas or rays. With purity of heart, when we chant these manthras, we can attain salokya-saroopya and sayujya planes. If we repeat this manthra slowly, we can repeat it 8 times and in a medium speed it will be 10 times and very fast at 15 numbers per minute. Thus we are so benefited through the repetition of this Akhandanamajapa.

Among the manthras, the Gayathri manthra is considered to be the holiest one. It keeps us away from all evil things and it gives all with divine grace. "Gayam" means body. When we chant through our body with full of faith and purity, these can be maintained fully and we can elevate to the highest abode of God. The Gayathri manthra is: "OM BHOOR BHUVAHA SWAHA TAT SAVITUR VARENYAM BHARGO DEVASYA DIMAHI DHIYO YO NAH PRACHODAYATH".

OM: Indicates the ultimate reality—the all-pervading Eternal spirit

BHOOR: Earth

BHUVAHA: Sky

SWAHA: Heaven

TAT: That

SAVIT: Of the divinity (possessive form of savita)
VARENYAM: Desirable/Adorable

BHARGO: Glory of Effulgence
DEVASYA: Of the Divine One
DHIMAHI: Let us contemplate or meditate
DHIYO: Knowledge or Truth
YO: Which
NAH: Our
PRACHODAYATH: Would inspire or motivate

When we chant the holy manthra with full of faith and regulation, if it is repeated with the realization of its meaning, it will be more beneficial to us to do our sadhana intensively. We should have intense faith in Manthra and then His divine form can be visualised in due course of time without any of the slightest doubt because there is nothing apart from the attainment of God. We come to know clearly that we are nothing but the modification of God Himself. Then we are free from confusions, doubts and anxieties, then the Holy Kingdom of God is Ours.

Variations in the Path

Difficult there are three things to obtain: Birth as a human being, the earnest desire to be free from the turmoil of birth and death cycle and the unconditional resort to a realized saint to reach the goal of Liberation. We should certainly realize that this human birth that we have now got is a very valuable one and is the result of virtuous deeds done in previous births. This is the only sense of discrimination that distinguishes a man from animals. A man can laugh and the action "laugh" has some meaning, but animals cannot laugh. So, the realized souls are full of smiling attitude. They remain with the virtue "Smiles are free; distribute them freely". All men and women are able to smile or laugh but it is so difficult to do so; if we are with smiling faces, we should be free from wrongdoing, wicked thinking and bad deeds. When we are with full of noble thoughts and deeds, we are automatically free from anxiety and fear, then we can smile, if we smile with light-heartedness, we attain God. A child smiles. We get some relief from our pains and pressures. The smiling face of one is an attribute of divinity. Holy persons are always with smiling faces, because they are free from anxieties and egos. A pure intellect can exhibit the divine power through its smiling tendency and it can be exhibited through the dotless eyes and childish face. All beings are enriched with sexual cravings, hunger, thirst and possessions for something but man is the only one who has the supernatural power, the intellect, it is to be realized, this means "Approach to God", the human birth is an instrument through which we should perform our deeds earnestly to attain a status which is free from birth and death, ignorance and misery. Every one of us is willing to attain this state, but our efforts are not proper; they are to be known from our gurus and thus we can attain liberation. When our efforts are true and they are effected so, from our hearts, God Himself assists and guides us to have salvation from our mental agitations and he makes us to regain our Eternal bliss. If a traveller asks somebody, where can I halt conveniently for the night?, the man may mention a mansion about 5 kilometres off if the question is put to him early enough in the day and the man thinks that the questioner is strong enough to walk that distance before nightfall. If the same question is asked late in the evening and by a very tired person, the guide will suggest to him a place nearby. The variation in the answer of the guiding man is not due to any partiality in him towards one traveller and wanton cruelty to the other. Though the object of both is to have rest, the answers given to them have to vary according to the present circumstances and capacity which are not the same in both. In the same way, though the object of all human endeavour is to obtain a state of freedom from ignorance and misery, the paths have to vary with their present circumstances and capacities. The Vedas, aiming as they do at the welfare of all, have to take note of the present starting points of each individual, his present tendencies, his past store of virtue and sin, his present learning, his present capacity for any particular kind of effort, the chances of his successfully exercising that capacity and other innumerable factors before they can prescribe for him any particular course of conduct. That is why our holy scriptures contain such a variety of teachings. It is this variation in the nature of individual aspirants that is the basis for the division into varnas and ashram lives. Every individual must avoid carefully the activities which are prohibited for him and equally carefully carry out the duties prescribed to him. If our mind is crystal clear and with full of noble thoughts, it will reflect clearly the inner Self. If our mind is coated with impure thoughts, egoism and pride etc., it cannot exhibit the good glory of the Self. One-pointed devotion, Upasana can make the process so easy, i.e., Self-realization. Those who are with full of noble thoughts and deeds, generous among all, partial to none and are seeking pleasure in rendering service mentally, actively, intellectually for the welfare of others are honoured as the idols of God. Wherever they are present, they are able to enforce their power to establish the Eternal Law, by God's grace. They are the messengers of God and they fill the whole cosmos with full of divine peace and bliss. Because of our surroundings and circumstances, we forget the existence of the divine ruler of the Universe but, for whom nothing can possibly happen to exist. If we simply surrender to Him with full of faith and determination, these alone make us to reunite with God. God will show the right path to His holiest abode, He Himself comes as Guru. A Guru is Omnipotent, because he has realized his divineliness. God will look after our welfare, if we thoroughly hand over to Him ourselves without a trace of doubt or false conclusion of his glory. Such is the promise definitely reiterated by Lord Krishna in His Gita. Our imperative duty is to surrender entirely to Him. "Surrender" is the easiest sadhana to attain Liberation. In our present life too, if one surrenders to us, raising his arms up, we certainly will not harm him. In the same way, true surrender towards God enables us to be divine and our path towards the attainment of His Holy feet will be an easy and achievable one. Therefore, the approach to God needs intense faith, purity in our thoughts and deeds, immense thirst to have liberation from births and deaths are essentials for Self-realization. If Self-realization is achieved, then we are merged or saturated with God. This is the goal of our life.

Human Birth: A Boon

The human birth is a divine boon to the soul, by which one can realize the Almighty. Self-restraint, introspection, contentment and the company of the noble persons are the essentials to get liberation from this painful birth and death cycle. If our mind is not controlled and allowed to be attracted by mundane perishable things, we cannot derive Eternal bliss. Self-realization is easily possible, if we keep company with pure souls and also have intense thirst for attaining Godliness. Our intellect can be purified from all those impurities such as egoism, pride etc., if we are living with the company of good persons. Good thoughts give good deeds. Their mode of life shows us the right path to lead and thus we can derive contentment and peace. All our pains and agonies, miseries and troubles are evolving from the black dot, Ignorance of the Self. We do not believe that we are ignorant; because truly we are ignorant. Ignorance cannot identify anything; because wisdom alone can distinguish the good and the bad. If our dress gets dirtied, we wash it cleanly and if the dirt is more intense, we should have to send it to a washerman. Likewise, our ignorance can be erased by holy gurus and they can remind us that we also are the manifestations of God Himself, it can be experienced through Self-realization. This is our duty and so we are given this valuable human birth, they will explain the worth of the self and describe about the sadhanas to attain the self. Thus, we can get rid of ignorance and we can be with the awareness of the self. When the spiritual wisdom of the self dawns, at the moment itself, the ignorance which is overall coating ourselves will thoroughly vanish and we can scintillate with divine rays. This kind of moral wisdom cannot possibly arise except in a perfectly pure mind and intellect. Even though, our master and guru may be well versed with all spiritual sadhanas, if the disciples are not able to follow their teachings, the ignorance will not vanish, it is quite sure. The nature and intensity of the aspirants vary from each other and so, the guru will show the appropriate way to each and everyone. We know in our daily life, some students quickly learn and grasp the subject while others do not, that some have a taste for drawing or painting from their childhood while others do not have it even late in their life span and so on. So, it necessarily implies that such capacity is inborn and as the result of the sadhanas conducted in previous births we can thus master the matter because of the accumulating knowledge in respective fields and departments. Some children can play veena or violin very well in their childhood and they give fine concerts, this means the glory of knowledge which was accumulated from previous births, comes into operation early in this birth. So, everything is predetermined; we can conclude to some extent but we cannot judge anything. God alone has this supernatural capacity and that is why, He is God and we praise Him. He can bear with everything we commit, He can give and forgive all our sins according to their nature and therefore He is worshipped as God. So, we also become God. How and why? God alone is free from bondage, pains, sorrows, and miseries. We also wish to live happily without disappointments and failures. Money can be borrowed from a wealthy man; knowledge can be derived from a master; thus God, the creator of all, from Himself, we can have training to live happily. God is the only being who is omnipresent with full of ecstasy. If we really want to be joyful, we should surrender to the happiest being, God. Thus we can also lead a happy life. We bless others by using several phrases and idioms, this simply shows our efficiency and knowledge. That is all. The words may be enriched with divine power or not, if it is accompanied with full of divine power, the blessed are benefited; otherwise the things will be useless. Before we are going to preach to others, we should experience the contentment and peace and then it is easy to make others to have such experience. If a person attains the knowledge of the self, early, we may be sure that by proper means, he has had the mind purified already.

Ignorance: Primary Cause

All our efforts must be directed towards such purification if we aspire to get over the primary ignorance. We show our ignorance clearly through our mode of speech, activities and behaviour. Most learned people may be cool and calm, because they realize the self, that there is nothing real in this world, the truth of this earth may change from time to time, season to season, country to country, particularly we can say, the customs may change from home to home. So among all, there is only one which is eternal, that is the Almighty and that is dwelling within our heart as the self and it is to be experienced and that is why we are struggling in various modes. When a drama is going on, on a stage, a mass of crowd will be there. When the drama ends all the people will disperse. Similarly, our activities will be prolonging in all directions, but they will come to an end, when we realize our inner self. We should not blame ourselves that we are ignorant, instead of cursing ourselves because of ignorance, we should try to get wisdom from the learned and try to practise in our daily life, thus we can be free from ignorance. When ignorance vanishes, the wisdom dawns. As our religion postulates a series of births, it may be asked, "What need is there for any hurry we shall in this birth enjoy the worldly pleasures which God has given us. In our next birth, we shall engage ourselves in the effort towards Salvation." The simple answer is "When God has given us this human birth to see whether we utilise it properly and when we choose to waste it in the pursuit of pleasures common to all animals and even to worms, how can we expect Him to give us a human birth once again?" If our pocket-money is spent in good ways, our parents will give us more money, knowing that we are spending the money in noble ways. If we spend the money which was given by our parents in playing cards, going to theatres, drinking liquors and so on, how can they encourage us by giving more money. Similarly, God will not give us another chance, this valuable human birth, if it is wasted in this birth, going behind mundane pleasures and so on. So, we have to utilise this birth properly, by chanting His holy names, doing vedic rituals and sacrifices, by these, God will be pleased and our efforts will get their fruits so easily and thus we can realize our self. God will give us a human birth once again with better facilities to help us to uplift our sadhanas thoroughly in order to sustain our efforts towards eternal salvation. The path of spiritual progress is necessarily a far more arduous path which beset very few that successfully tread that path, we must not think that it is unpractical and an impossible one for us. It should be the endeavour of every one of us to become a member of the band of those fortunate very few in number. There are 40 students in a class, all are educated by the same teacher, one gets good marks and another gets low marks. Why? This shows their perseverance which was brought with them through their previous births' wealth. Our efforts can be fruitful, if our result of our past or previous births' perseverance should be good enough, if it is not, then everything will be vain. So, we should very carefully deal with the dealings of this with great concentration and administration.

Seeking the Eternal

In this world, there are crores and crores of persons living; 80% of them are worshipping God. Are they having ardent faith that God can be seen and He will speak with us? Such intense faith is seen, the percentage may be of 0.0000001 or something. We are all worshipping God to satisfy ourselves with mundane pleasures and needs. We are all weeping and crying to get alms from God. We are not ready to offer prayers intensively. Why? We are content to live a life of animal pleasures such as eating, drinking, tasting and chewing the mundane pleasures and so on without any thought of going up in the scale of creation and without the slightest conception of the possibilities of a state of eternal bliss transcending all limitations of phenomenal life. Our modern education gives degrees, we search jobs in offices to acquire money, then we buy something, cook some vegetables and consume them, passing the time, enjoying with ladies, sleeping for some time and then getting up from bed, bathing, dressing and these styles are going on repeatedly but apart from these things, something which is eternal and that alone gives us the Eternal Bliss. If we know this truth, we can search it and then we can attain it. We know this fact from books and lectures but we are not showing any interest to make it possible in our practical side. Due to this reason, we are suffering, if we do not recognise the supreme value of birth as a human being and make an attempt to utilise it as best as we can to merit higher states of existences, if not to escape altogether the cycle of births and deaths, or even to justify being born again as human beings, we shall really be ranging ourselves with the range of animals only. We should differ from the tendency of animals; violence, hatred, enmity, cruelty and so on are the nature of animals, but the human birth is highly advanced and so we should be free from such wicked qualities and temperaments. We should be very careful in our conduct and the function of the shasthras and Vedas is to guide us at every step till we reach the goal of our life. In our path towards Him, we may commit some sins without our knowledge, but God is never forgetting all those, but He is ever merciful, will pardon us and He assists us in our spiritual progress till the state of thorough liberation from bondage by all means. Lord Krishna says, "Do the deeds without attachment and with the heart of Myself." If we perform our activities with the help of God's desire, divine guidance, our nature, Ignorance will vanish, we get the right path to realize the Self. Doing without attachment means we are the doers only, we are directed by God, the Supreme Director, He directs us to do so. This knowledge vanishes our ignorance thoroughly. Truth is eternal because it is ever true. It exists beyond time and space. It cannot be hidden for a long time. When the proper time comes, the truth alone will exhibit its glory. Therefore, truth has its own glory. Nothing can exist without its truth. Truth is the worth of the truth. There is nothing that can be really truthful which is not true for all times, modes of lives and circumstances. Eternal truth is the basic foundation on which our so called truths are evolving. Fire scorches and water chills, these are the natural qualities of them respectively. They are inherent characteristics of fire and water, similarly, everything is having its own nature, this is named as "Truth". We are seeing so many things, when we close our eyes, the objects are not to be seen; it means the objects do not vanish, we are not able to see the objects. This is the truth also. This truth can be changed, when the objects are seen through our internal eyes, even though we are not seeing physically. This means, our truths are having the nature of alteration, but the Eternal Truth is never getting transformed or transferred. So, it is called and honoured Eternal. It is ever-living and it is cause of all things and beings. Knowledge is derived from Vedas. So, Veda is Knowledge. Knowledge is always dependent upon the thing known and not upon the will or feeling of the knower. Whether we are happy or unhappy, sober or angry, healthy or unwell, literate or illiterate, we are nothing but ourselves. When somebody asks about us, we simply answer only our designation or relationship. This is not the truth. In our 10th age, we had no wife, no children and such other relationships. But in our 50th age, we have sons, daughters, sons-in-law, daughters-in-law, grandsons and granddaughters etc. Thus time to time, our truths are changing. But we, the Self is never changing to another. Therefore, Our Self is eternal and thus it is experienced that the Truth is eternal and Eternity can be attained only through Truth. Due to our ignorance, we may ignore our vedic truths, but the truths will not get any type of loss, we are the losers of these truths. To realize the Truth's eternity, we must be wise enough to conform to it and profit by it as much as possible. Hinduism stresses that we should be characterly wise, it is enough to realize the Self. Amassing wealth and bookish knowledge and so on will only load and puzzle the mind. The most essential thing to realize the Self is, we should be cultivated with noble thoughts and deeds, thus we become divine.

Outstanding Qualities Needed

Truth is the most fundamental aspect than an atom. Every atom manifests the truth to those who have the eyes of wisdom. The special and salient feature of man is certain, he too lives and dies like other animals, but his supremacy is justified by his capacity to become aware of his self, Eternal Truth. Every sense has its own point on which it is doing its job. When equilibrium of this point is disturbed, the nose loses its "Point", for it cannot smell. Then, what is the point of the mind? The mind should be on the plane of One-pointedness or concentration, then it begins to realize the Self, the nature of the mind through the mind. Mind alone can know the mind. There is no other separate system to know the mind and its point. The point is nothing but to realize the bliss of the self, it is only experienced by the mind. This is the supreme truth of all beings, but man alone has the accelerating capacity of the mind and control to make it to realize its real nature. Our ancient sages and saints had mastered this 'Point', One-pointedness, and they could transmit their awareness to others through cosmic vibrations. Today, we have plenty of masters and scholars, but there are very few who have the sense about their self. In those days, vidyalayas were called Rishikulams and the term "Rishikulam" has got modified into "school" and it is the name of our educational institutions. "Rishi" is the core of these words. We have to honour our parents, teachers and elders, at the same time, we have to revere our deeds because they are the measurements which are taken into the divine ledger of God, as the Sum of those deeds, which we get another birth. If we really get rid of birth and death cycles, we should be with the awareness of the Self. We experience our happiness or sorrow, success or failure, loss or gain only but not the consequence of our actions. Our prosperity and poverty, joy and grief are depending upon the nature of our actions. If our actions are so good enough, there is no chance to meet failures and sorrows. There is only one thing which is always in existence, that is Bliss. This fact is common to all beyond religions, sects and creeds. Our thoughts and deeds are witnessed by God as an invisible factor, so we should be very much careful in dealing with our mental attributes. Therefore, we should try to elevate ourselves through doing good deeds, thinking noble thoughts, speaking truth and having a mutual understanding with others. Our actions should be good enough to our hearts, in which God is dwelling. We should not be with laziness, hatred and anger's contamination. Our efforts should be performed to establish peace and Shanthi among all by all means. Patience is a divine attribute, which can make us God and thus we can derive the divine qualities. There is no necessity to punish others for their sins and if we are blamed by others, it is not the divine sign to blame them. We should bear the abuses and hurts patiently. If we patiently wait for a while, the water can be kept in a sift, as ice. Humility must be conferred through our knowledge. Then only, we can be the most eminent scholars in the spiritual world. Rendering service to others without selfishness is an outstanding divine quality. Man does not come to this earth to accumulate wealth, lead an amusing life, the main goal of the human birth is to get liberation from all bondages and thus it should be merged with God. We have watches. "Watch", what does it mean? "W" represents Words; "A" — action; "T" — temperament; "C" — Character and "H" — Health. We should maintain our health both physically and mentally and thus we can perform sadhanas fully through which we can merge with the Supreme Light. We want to live happily by all means and we desire to be happy in the life to come also. But even such happiness is bound to be impermanent, if anything which makes us to learn the way to be happy permanently, that is Eternal. It is the best among all. The accompaniment of birth, disease, decay and death are the causes of our miseries in life, those all come to an end when the Self is realized through the Self, by the influence of the Self. The knowledge, knower and the knowing fact are one and the same. We want to be free and happy, but we have to learn how to be so. Our holy scriptures tell us the various Dharma and paths of performance which are adhered to intensively, the everlasting happiness is possible. Proper performance of Swadharma leads by easy stages to liberation. So, it is so important to do our deeds with righteousness and good conduct. The nectar of our shasthras is, "HELP TO OTHERS IS MERIT; INJURY TO OTHERS IS SIN". In the beginning stage, the adherence of our shasthras' principles may be hard, in due course of time, it will become as a custom of our life. Determination and patience are needful to derive such tendency of doing good to all in all circumstances, at all times, through our speech, deeds and thoughts. This is the Almighty's nature. It has got its own haves and have-nots. A patient is required to have some faith in his doctor's treatment and his drugs, then he will be cured from the diseases. In the same way, we should have also immense faith in our shasthras. In this modern world, our bungalows, cars and bank deposits are considered to be the means of happiness. But they are temporary. One day, we should leave them, otherwise, they will leave us certainly. So, the real happiness is Eternal Truth. Its realization is alone the Bliss. Doing religious ritual ceremonies, constructing temples, digging wells, performing several sacrifices and giving alms to others will steadily purify our minds. To very few, as a result of the past good karmas, purity of mind comes naturally; this is a divine dispensation; but in the case of the most percentage of the people, it can be derived by strenuous deeds and efforts. When we prepare ourselves to be with vairagya, free from mundane anxieties and allurements, avoidance of desires will make us to climb over the plane of spiritual sadhanas steadily. We become free from desires and bondages and obtain purity of mind to qualify us for spiritual wisdom, the door of Moksha, we must learn to accelerate our mind according to our will. This will-power can be obtained through rigorous sadhanas with the guidance of the guru and the blessings of God. Man can see God; because God Himself manifests as man in order to play a drama. This Supreme truth can be implicitly felt when we elevate towards Self realization. Self is the sole cause and core of our entire lively careers. Self can be identified by the Self alone. All our organic systems are governed by the Self. Therefore, we have to find out the meaning of the Self, through the Self as a catalyst, then we will be free from bondage and desires. Conquest of the mind is so difficult even for the learned, the more learned means the most learnt to control the mind. He who has mastered his mind alone is the personality of the Divine. We are very interestingly fighting others; but failure or success will be the result; but when we conquer with our mind, it is too beneficial to remain with peace and joy. The highest standard of a man is the controlling power of the mind that he has. Our deeds are the exhibits of our thoughts. So, our deeds should be full of purity because they alone determine our fate. Purity of mind, free from desires and the thirst of Atma-Gnana or Spiritual wisdom to attain Liberation or Moksha are the essentials to attain our goal of the human life. Eternal Bliss, contentment of the spirit and the temperament of fulfilment while we are living in these physical bodies. This physical body may perish, but the Inner Self always exists, it has no end at all. It is the Eternal Bliss of the Self.

Bhakthi: The Easiest Way

Our human nature is to develop an attachment or devotion to some object or another, by which humanity believes that it can live happily. There are several things in the world and we are likely to have some kind of connection or relationship with them. We may seem to be happy in the beginning stage, but the result is nothing but misery and pain. When devotion is directed towards the Almighty, it is honoured as Bhakthi. Those who have attained Athma-Gnana, worship God in order to maintain their designation without failure or loss. Beyond other spiritual sadhanas, Bhakthi is the easiest mode to attain God. Bhakthi makes a person as a renounced person of all things in due course of time. Bhakthi gives us patience, determination and annihilation of egoism and pride. It stresses that everything is done by God, we are only the instruments by which He manifests all. So, we are egoless and prideless beings. Bhakthi can be cultivated by keeping the company of noble persons, hearing the leelas and gunas of God, sages and saints. The main purpose of the writings of the Rishis and lectures is to spread Bhakthi in the hearts of even ordinary people. There is no one without Bhakthi, the type of Bhakthi varies. One's Bhakthi is on his own nation, own parents, own wives and children, friends and relatives, these are perishable. One day they will leave us. If our Bhakthi is towards God, He is imperishable, Omnipresent and Omnipotent, and our Bhakthi will not be wasteful effort. It will give us eternal salvation, surely and steadily. Through true Bhakthi, we can be free from fear and pain. God destroys all ultimately. God's power alone generates in us devotion to Him. There is no possibility to have Bhakthi by our own efforts. There are numerous people who are not at all having a thought about the existence of God. They are not having time and fate to think so. If God wishes, we can be with Bhakthi towards Him. Everything is controlled and guided by Him. There is nothing beyond His control. Real Bhakthi draws the Bhaktha towards God thoroughly like the magnet pulls iron. All of his thoughts and deeds will be performed to satisfy God. This temperament of the Bhaktha is the most outstanding exhibit. The Bhakthi makes us to surrender to God fully both mentally and intellectually. Then God Himself is our instructor and the master, the duty of keeping us is going to God. So, He is the authority to keep us from all sins and miseries. God is ever blissful and therefore a Bhaktha is also being a blissful one. The devotion of a Bhaktha to God makes the Bhaktha as God Himself, it is quite true. There are nine modes of Bhakthi, through which we can attain God. They are: Sravana, Kirtana, Smarana, Padasevana, Archana, Vandana, Dasya, Sakya and Athmanivedana. When we start to hear God's glory, we exhibit our Bhakthi towards God. This ultimately makes other sadhanas easy. "Hare Rama Hare Rama Rama Rama Hare Hare, Hare Krishna Hare Krishna Krishna Krishna Hare Hare" — chanting this divine manthra is the easiest sadhana in Bhakthi method to attain and maintain the measure of Bhakthi. In Kaliyuga, Namasmarana is the easiest way to attain Liberation. It is only in the human birth that one can practise the sadhana such as Karma, Bhakthi and Gnana, which are necessary to attain Eternal Liberation, our vedas and puranas have evolved through intense Bhakthi of our ancient sages. The basic thing is Bhakthi from which love, affection, devotion are going on. All other modes of yoga require such assistance. It is the relationship between husband and wife, master and the disciples, friendship among the friends, love between the lovers. The derivation from these modes of bhakthi couples us with God surely. Sathvika bhakthi is the devotion of God of a sathvika guna and such bhakthi leads us to mukthi, the Eternal salvation. Worshipping Yakshas, Rakshasas means Rajasa Bhakthi and Tamasa Bhakthi is worshipping the devil and evil spirits. These Rajas and Tamas Bhakthi methods will never lead us to mukthi, they will make us to lose the grip towards God. Therefore, we must be so watchful with our temperament of bhakthi. Purity of thought is the absolute need for bhakthi. The purpose of deeds is taken into account by God. We are enjoying ourselves, seeing that we are doing so many ritualistic ceremonies, but God searches, Is there any bhakthi with purity of thought? If it is found, God gives Himself as His dispensation. The attitude of sincere devotion alone counts and not mere external exhibits are taken into account. Our forefathers have thrown stones as flowers, God granted them pleasingly as flowers and He showed His Excellency. We are all offering flowers, but our attitudes are stone-hearted; so we are not getting God's grace. If we also offer prayers like our ancient saints with intense and real bhakthi, we also will get freedom from bondage and pains. This is the way, through real bhakthi, we can attain Eternal salvation, the goal of human life. If our bhakthi is real towards God, our thoughts and deeds will be scintillating with divine glory. No untoward incidents will happen in our life. God is the fullest caretaker and safeguard to us in all circumstances and He uplifts us minute by minute in our spiritual sadhanas. He Himself exhibits as a guru to make our sadhanas fruitful and the result is self-realization. Sri Krishna was born as the eighth child of Devaki. This is significant, Samadhi. The eighth stage in spiritual efforts, coming after

Yama, Niyama, Asana, Pranayama, Prathyahara, Dharana, Dhyana or meditation. These are called the Astanga-yoga, the eight-fold discipline, Samadhi combines Sama (equal) and Dhi (intelligence), that is to describe intelligence grasping the equality of every being. When man reaches this state, the Lord is automatically born in his consciousness. This is the meaning of Krishna's birth. At the moment Sri Krishna was born, the chains that bound his father fell off, the doors that had been bolted flew open and the prison guards were immersed in the Ocean of bliss so that they could not recognise any event or thing in the material world. The fire of hatred that was burning in them was cooled and darkness gave place to the dawn of wisdom. The sky showered rain drops to soften the earth and suppress the dust, sound, touch, light, taste, and smell sublime to celebrate the era of peace and joy. The depth of devotion makes Vasudeva, the father of Sri Krishna, to cross the Yamuna River, is the representation, those who surrender to God will easily cross the river of births and deaths. The same Krishna fell on Kamsa, Kamsa died; Krishna fell on Kusela, Kusela became a wealthy man. In the same way, let us pray Lord Krishna to show His grace as towards Kusela. Let us practise japa and meditation and try to do service to all, by all means, in all circumstances and at all times. This will make us good sons and daughters to our parents, good citizens to our nation, good souls to God and thus we can bring honour to our family, nation and God. Thus we can derive the motive of our life. Surely our life does not consist of aimlessly growing up with the form of prejudice, or the others like race, religion, colour, patriotism etc., then toiling, eating, drinking, sleeping, begetting children and dying. If this is the only purpose of our lives, then apparently the animals are far superior to us. The beasts also do these activities. But our life's motto or purpose is to do sadhanas to attain the liberation eternally. Blind fanatical patriotism is the root from which wars are hatched.

Performing Sadhanas Always

God created this world and peopled it, selfish man created boundaries as various countries. Though we are divided in the name of countries, languages and so on, we are having only one sky and water. One says that the sea separates us; other says, No, the sea unites us landwise. Our perception differs and our pains are increasing invariably. The only needs and requirements of this life beyond death are our good deeds here and hereafter reaping what we have sown. If we throw a ball on the wall, it will return with the fullest speed. Similarly, we think, we become as our thoughts. Therefore, it is too needful to watch our thoughts. They must be enriched with full of purity and nobility. For man only, there are two lives. One is our physical life and the other is spiritual life. In the physical life, we have to fulfil our needs considerably and in our spiritual life, which is the life of the soul, which is infinite and blooms beyond death, the obligation takes the form of love, as the heart of man is the abode of God in which His universal love must live. Therefore, we have to love God first and love all mankind with all our mind, heart and soul. God loves universally, because He is the creator of all things and beings. If our mind has this sublime universal love we will be safe enough on our journey to Eternal salvation. The physical body needs food, water, air and clothing etc., for its best survival; similarly, the life of the soul needs devotion, love, service and unselfishness etc., the noble qualities of the mind is the food and water for the mind's hunger and thirst. The intellect's hunger and thirst can be satisfied only by rejoicing -the Eternal Realization. To gain this attitude, we are performing several sadhanas. If our hunger vanishes when we take the 10th Idly, it means the 9 idlies are a waste. They are the foundations and the 10th gives us satisfaction and we feel that we are free from hunger. Similarly, when we are on the journey towards God, our sadhanas are quite important, finally Samadhi is attained as a chit exhibit of Self-realization. "Material civilization is light unto the lamp while spiritual civilization is the light in that lamp, and if both are united and we have them together, the result is perfect." The happiness of every individual will lead to the happiness of the family; the family's happiness enables the happiness of one town; town's happiness makes a whole nation's happiness; thus all nations will live happily with full of contentment. This is possible only when we come to know the purpose of our lives, that is attaining liberation from bondage and saturation with the Almighty.

God's Universal Love

Material civilization should be derived from spirituality, because God is with us. Undoubtedly, God is the Creator of this universe, all are equal to our Creator's eyes and He loves us all. This is the reason the whole creation is His attribute so that He could shower His blessings on all of us without rationalism and He is loved by us implicitly. Just as the Sun's rays warm the earth which gives us all the nutrients, likewise, God gives His spiritual nourishment to our souls through the media of His transcendence of Annonists like Rama, Krishna, Buddha, Jesus, Mohammed and others to keep the humanity on a spiritual plane. Before we learn to receive, we must learn to love and give, because to give and to be generous are the holy attributes of God, the laws of love and affection are of greater force than any other and there is nothing more noble than love, because God is Love. The way to love is not easy. It cannot be obtained by force and bookish knowledge, it requires abundance of efforts, perseverance and courage and will-power. We have to understand God's divine system. It is possible, if we are ready to sacrifice all our prejudices and pre-conceived notions in the crucible of the fire of the universal love of God. Thus, we can purify and sanctify ourselves thoroughly both physically and mentally and thus we become the proper persons to receive His infinite love and bestowals. God exists; He is only one. There is nothing beyond Him. He is the Supreme reality and Almighty. We cannot understand Him and are not able to receive the tremendous power of His Universal love directly. So, He sends His messengers who preach the principles of divinity to humanity to correct the method of love and life. According to God's divine view, no one is greater than another. All are equal because there is one God who is dwelling in all, due to our ignorance and pride, we are surprisingly placing others on a pedestal which is great and think that we are low in the name of wealth, designation etc. One son may be a doctor, another may be an engineer, another may be a coolie, God looks at us without partition. So, our parents are seeing and treating their children equally. If we do so, we can realize the Divine Will and thus we can uplift ourselves towards the abode of God. Religion is something sensible and practical and it is very pure, simple and wholesome nourishment which is brought to humanity progressively by the Divine prophets to solve the problems and make the people to lead a calm and peaceful life. The purpose of the medicine is to cure the disease not to worsen the disease. Similarly, the purpose of religion is to heal the spiritual ills and not to increase them. To be cured necessitates efforts, words alone are not sufficient. God also tries our faith through actions as "Fewness of words and abundance of deeds" is the essence of all religions and their principles. "Talk less; work more"—this trend is the most required one for our development in physical and spiritual fields. These are the preachings of all religions.

Meaning of Religion

Religions are more but they are having the same truth as their fundamental core. This is truth. They stress that God exists and He is our creator. "The fear of God is the beginning of Knowledge", means that we should do our duties very carefully because God is the witness of our thoughts and deeds and if we do something mischievous, we will have to meet with failures and pains and if we do good things, we can reap the best, thus they emphasise the greatness of character, conduct and divinity. Religions are not dividing mankind, they unite the people to live without violence, hatred etc. Without proper understanding of religions and their concepts and principles, we are fighting with each other. So, religion is not responsible for our quarrels and fightings. Religions are the manifestations of God to make us to live with contentment and peace. If we adhere to our own religious paths, we can attain liberation. There is no doubt at all. Religions are the spiritual universities of humanity in which mankind receives divine training for the development of body and soul. The founder of this university is the Almighty. His messengers are the professors of this Universal University. The syllabi of this university are 1. Oneness of God; 2. Immortality of the Soul and 3. The brotherhood of mankind and humanity should try and develop and graduate from this universal university gradually and secure good temperaments like tolerance, dedication, devotion, patience, non-violence and concentration or One-pointedness etc. "Religion" gets its core from Latin which means "RE" — again and "LIGO" — binding. Thus it is a re-binding force or power of us to God. First, man to man and then man with God. Religion is derived from the Sanskrit core, "DHRI" which means to hold Dharma. Therefore, religion is that which is held on to. Thus it cannot be held as one's personal property or wealth, as the Almighty holds the whole beings through the power of religion. So, religions are nothing but the holy instruments of God to make us live with Divine joy and contentment. The conflict between the religions arises from misunderstanding, due to man-made differences in outward rituals, rites, symbols, ceremonies and limitations which creep into religion through vested interests that makes religions 'irreligious' to appear as hostile to each other. In our religious principles, the ever-living religion is God's religion. Others may perish one day. God's religion points out to worship, love and service to all beings irrespective of castes and sects. The lamps are many, but the light is one, when we analyse the core of the light, it is nothing but the Sun. Days are more in number, but the time is one. There are four seasons, Spring-Summer-Autumn-Winter and the particulars and the periodicals are for the sake of humanity. There are Hilly-Pastoral-Arable-Littoral and Desert, but the land is only one, these are classified geographically and literally.

Time is Stipulated

Everything has to meet a rise, a summit, and a fall, these things are going on operating ever more.

Swami Vivekananda said, "The world is ever good enough, I am here to make it towards betterment." We are all good persons, when we are sole individuals, but if we come together in masses, we are trying to do mischievous things, if this is eradicated, the whole humanity will be benefited through the rays of God. God is always willing to do the positive approaches to us, so, we have to purify our mind and the body by performing such noble and good principles and thus we can derive the Divine concepts of God. Time is passing on. It never waits for others' sake and will. So, we have to think good, do better and live the best life, this is the divine attribute to be divine. We are also ever divine. This is to be clearly realized through the span of our life's noble deeds and thoughts. The messenger of God is to revive the eternal, spiritual teachings that we conveniently forget, and to alter or to abrogate some or all of the material and social laws of former dispensations according to the needs of the time. This is the reason that so many messengers of God have come and they will continue to come. The gradual education and spiritual development of humanity is the result of progressive teachings from God. Progression means lifting from one state to another. Similarly, we need not change our religion and this method will give us many fruitful results; it will only confuse our materialistic life by all means and so we should learn to love all and thus we can grasp the noble things from all kinds of masters and we can master the syllabi of spirituality. All the messengers of God, whoever, whatever code of religions they belong to, they teach us to do all the good we can, to all the people we can, in all the circumstances and at all times we can. They stress us to do noble deeds by our thoughts, actions and thus we can send the finest vibrations to every corner of the world and thus the whole world will be benefited. This is God's religious preaching. The foundation of all religious concepts is one which is trying to show the path to humanity to live with full of contentment and peace. We please ourselves with some good thoughts and deeds and so we must please others by our good thoughts and deeds. We should bear in mind that our thoughts are our lives.

Divine Glory

The supreme truth is to be known by the humanity beyond doubts: There is only one God, who is the Creator of this universe and He governs and guides all the actions regularly and, systematically without any kind of disturbances. We honour and respect our modern painters and technicians, if it is the case, the Almighty is the sole root for all things. The soul is God's wealth and that is the cause from which one person can do anything. So, it is clear that God is the sole basic foundation for our thoughts and deeds, we should exhibit our gratitude by worshipping Him with full of purity of hearts. He is the Supreme Intelligence behind all beings and things. There may be various races in mankind, but naturally there is only one race which is called the human race and in God's view, we are all His children. His mercy and grace is common to all of us, He is ready to give and forgive; we should recognise Him as a partner of our deeds, this is the easiest way to attain liberation. He will save us by all means. He is enormously powerful, our cannons and rockets are having some limitations; but His force cannot be measured by our so called brain. It is beyond our imagination and conclusion. He is the proposer of our lives and so our primary duty is to surrender ourselves entirely and this is the way to lead a blissful life. This fact is illustrated in various styles and methods, but the foundation of all religions is one: God's messengers preach one and the same spiritual principle of love, courtesy, hospitality, kindness, thoughtfulness, gratitude, mercy, charity, chastity, tolerance, non-violence, patience, justice, honesty and so on. They teach the syllabus according to the mental resistance of the people, if we are promoted to the higher planes, we can get more details about God's glory. This world is covered fully by sea-water, but the water does not come into the land. Why? This shows the divine order of God and the sea obeys the order. This is the answer. But our geographical studies may illustrate this in various styles. They are only derived from our human brain but it is not easy to measure or weigh God's power to our level. We have to lift ourselves to the level of God, this is the motto of our spiritual sadhanas which are fully adhered to throughout our life. God created us according to His Divine Will. Our birth is not valued by means of mundane measurements. Of all creatures, the human birth is the divine gift to realize the Self. If the Self is realized, we can taste the nectar or ambrosia of God and thus we saturate with God Himself. His desire is this. So, we are given human birth and sent to this earth. Earth is the place where we can perform rituals in order to make ourselves divine both bodily and mentally. Philo means a lover; sophos—wise; so philosophy means "Wise lover" — "The Immanent God". The worship of God through love is the highest mode of mankind by which we can exhibit our gratitude and realize our "Self".

Athma Gnanam

Unity in diversity is the chief factor in the Indian philosophy because the practical motive in all systems is the understanding of what is the best way of leading the life. There is no one who is always suffering; and there is no one. who is ever enjoying with mundane things. Pains and happiness are coming together. Pain makes us to feel the value of joy and joy makes us to realize the cruelty of pain. When we come to understand these two poles, we can retain our originality without miseries. Ignorance is the cause of all bondage and sufferings and its liberation depends on Athma Gnana or spiritual wisdom. It is honoured as the highest achievement by mankind in the spiritual wisdom. It is called Liberation or Mukthi, needs self-control by sublimating the Indriyas, our senses through the paths of Gnana and yogic exercises which are to be adhered to spontaneously. Even though there are various methods to attain liberation, Bhakthi is the easiest way to attain perfection. Sri Adhi Sankara says, "I pray to You to just see me to get your food of grace, Oh Mother." Thus She is the bestower of all grace and blessings and anyone who prays to Her with devotion and real Bhakthi will be free from all kinds of miseries in his life span and later will merge with God. In Bhagavatham, Sri Kapiladeva says to His mother Devahuthi, "Devotees to whom I am the only object of their love—they look upon Me as their very Self, the son, friend, the preceptor, the kith and kin and the presiding deity of their soul; I accordingly reciprocate their respective spiritual sentiments and make Myself present unto them and My weapon in the shape of time never devours them. One who observes Me in every being as a Monitot and all beings existence in Me and accordingly shows kindness to all he is really wise. Therefore, a devotee by the Grace of God overcoming the illusive maya which veils the true character and brings about the bondage of the jiva, nay, which appears both as cause and effect and is very difficult to comprehend, realises his true "Self". Through renunciation of material objects of senses, through wisdom supplemented by dispassion, through concentration of mind, and through devotion to Me, one attains Me, the Self of all embodied souls, in that very life." Self is to be realized by the Self only through the grace and Bhakthi to God.

Sri Krishna says to Uddava: "An Enlightened soul is not affiliated to the body even though he remains in the body, like a man who has awakened from a dream, whereas a man of perverted intellect remains identified with the body, though not essentially confined within it, as one who is actually seeing a dream is identified with his dream-body, though not actually present in it." The Sruthis speak to Sri Bhagavan: "they who endeavour to break the most turbulent speed of the mind—unsubdued even by those who have controlled their senses and breath too neglecting the feet of their preceptor (guru) and taking great pains over other devices, remain beset with hundred and one calamities in this world like merchants that have not secured a pilot (for their boat in the sea)." Sri Kapiladeva says about the power of Bhakthi: "Devotion to Me speedily dissolves the subtle body even as the gastric fire digests the good food that is devoured. A mind fixed on Me through the intense practice of devotion and steadied thereby that is the only means for men in this world to attain the summum-bonum of life." Sri Rudhra says: "He is indeed supremely dear to Me, who has directly taken recourse to Bhagavan Vasudeva, who is beyond the three gunas of prakrithi and also the jivas including the celestial beings." Most beloved devotees pray to Sri Krishna, "Obeisance to You, who are infinite, subtlest of subtle, Immutable and Omniscient, who puzzle the tems is the understanding of what is the best way of leading the life. There is no one who is always suffering; and there is no one who is ever enjoying with mundane things. Pains and happiness are coming together. Pain makes us to feel the value of joy and joy makes us to realize the cruelty of pain. When we come to understand these two poles, we can retain our originality without miseries. Ignorance is the cause of all bondage and sufferings and its liberation depends on Athma Gnana or spiritual wisdom. It is honoured as the highest achievement by mankind in the spiritual wisdom. It is called Liberation or Mukthi, needs self-control by sublimating the Indriyas, our senses through the paths of Gnana and yogic exercises which are to be adhered to spontaneously. Even though there are various methods to attain liberation, Bhakthi is the easiest way to attain perfection. Sri Adhi Sankara says, "I pray to You to just see me to get your food of grace, Oh Mother." Thus She is the bestower of all grace and blessings and anyone who prays to Her with devotion and real Bhakthi will be free from all kinds of miseries in his life span and later will merge with God. In Bhagavatham, Sri Kapiladeva says to His mother Devahuthi, "Devotees to whom I am the only object of their love—they look upon Me as their very Self, the son, friend, the preceptor, the kith and kin and the presiding deity of their soul; I accordingly reciprocate their respective spiritual sentiments and make Myself present unto them and My weapon in the shape of time never devours them. One who observes Me in every being as a Monitot and all beings existence in Me and accordingly shows kindness to all he is really wise. Therefore, a devotee by the Grace of God overcoming the illusive maya which veils the true character and brings about the bondage of the jiva, nay, which appears both as cause and effect and is very difficult to comprehend, realises his true "Self". Through renunciation of material objects of senses, through wisdom supplemented by dispassion, through concentration of mind, and through devotion to Me, one attains Me, the Self of all embodied souls, in that very life." Self is to be realized by the Self only through the grace and Bhakthi to God.

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> "Whoever comes to Me through whatsoever form, I reach him; all men are struggling through paths which in the end lead to Me."
>
> —Sri Krishna in Bhagavad Gita

Om Tat Sat.

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Though he is a graduate (science) his ardent faith upon Self-realization and Literature makes him not an ordinary man but as a well-versed preacher of spiritualism. His slogan is "Trumpeting Vedanta into Thine Heart". He is not engaged with any physical designation but he has dedicated his life to render service to all, through proper understanding of spiritualism.

He is also a versatile orator and has delivered more than 4000 spiritual lectures in several temples. Athmanandam, Narayaneeyam, Abhirami Andhathi—notes, Hindu Dharmam are published. Now, his "Manamum Thianamum", "Vedhanthamum Nadaimuraiyum", "Aranericharam & Avvaikkural—notes", "Nathaupasanai—400 Tamil krithis with ragas and thalas", "Thirumanthiram—notes", "Sree Mookapanchasathee—notes", "Theerkadharsanam" (Tamil) and "Emancipational Commentary on Srimad Bhagavad Gita—English notes" books are in press.

Subramanian (42) is the son of Sri Arumugam Achari and Srimathi Subbammal, native of Dindigul, one of the ancient towns of Tamil Nadu. Subramanian was blessed by his Guru and the Guru called him as "the lover of God and God's love is his", in this sense, he is called as Iraianban and his admirers respectfully call him as Swamiji.

Happily married to Mrs. A. Maragatham, Subramanian is blessed with 2 boys (Ramalingam, Balaji) and 1 girl (Chellamariammal). Truly, he is an outstanding personality, but he is not interested to show his eminence to all.

Swamiji Iraianban is not only a writer, poet, orator, he is well versed with palmistry, astrology, music and he is supposed to be a twinkling lamp which is in a pot. It is hoped, his entry in Delhi will make him prosperous and thus so many people will have the light of spiritualism.

He oftenly says, "The highest learning is that by which we know God; all else, the sacred books, grammar, literature etc., only load and puzzle the mind." Typically, he is living a full-fledged life and through "IRAI" Institution of Self-realization, he is rendering his earnest service to all in spiritual and universal ways.

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